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Hermes

James Harris



XL 45. 35 (He
E!)



See Herm. p. 324. 325.

Engraved by Basire.

HERMES

OR

A PHILOSOPHICAL INQUIRY

CONCERNING

UNIVERSAL GRAMMAR

BY JAMES HARRIS ESQ.

ΕΙΣΙΕΝΑΙ ΘΑΡΡΥΟΤΝΤΑΣ ΕΙΝΑΙ ΓΑΡ ΚΑΙ ΕΝΤΑΘΕΑ ΘΕΟΤΣ

THE SECOND EDITION

REVISED AND CORRECTED

L O N D O N

PRINTED FOR IOHN NOVRSE
AND PAVL VAILLANT

M DCC LXV

To the Right Honourable
PHILIP *Lord* HARDWICKE,
 Lord High Chancellor of *Great*
*Britain**.

My Lord,

AS no one has exercised
 the Powers of Speech
 with juster and more universal
 applause, than yourself; I
 have presumed to inscribe the
 following Treatise to your
 Lordship, its End being to
 investigate the Principles of
 those Powers. It has a far-
 ther claim to your Lord-
 ship's Patronage, by being
 connected in some degree with
 that politer Literature, which,
 in the most important scenes

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* The above Dedication is printed as it originally stood, the Author being desirous that what he intended as real Respect to the noble Lord, when living, should now be considered, as a Testimony of Gratitude to his Memory.

of Business, you have still found time to cultivate. With regard to myself, if what I have written be the fruits of that Security and Leisure, obtained by living under a mild and free Government; to whom for this am I more indebted, than to your Lordship, whether I consider you as a Legislator, or as a Magistrate, the first both in dignity and reputation? Permit me therefore thus publicly to assure your Lordship, that with the greatest gratitude and respect I am, My Lord,

*Your Lordship's most obliged,
and most obedient humble Servant,*

*Cloſe of Salisbury,
Oct. 1, 1751.*

James Harris.

P R E F A C E.

THE chief End, proposed by the Author of this Treatise in making it public, has been to excite his Readers to curiosity and inquiry; not to teach them himself by prolix and formal Lectures, (from the efficacy of which he has little expectation) but to induce them, if possible, to become Teachers to themselves, by an impartial use of their own understandings. He thinks nothing more absurd than the common notion of Instruction, as if Science were to be poured into the Mind, like water into a cistern, that passively waits to receive all that comes. The growth of Knowledge he rather thinks to resemble the growth of Fruit; however external causes may in some degree co-operate, 'tis the internal vigour, and virtue of the

A 3

the tree, that must ripen the juices to their just maturity.

This then, namely, the exciting men to inquire for themselves into subjects worthy of their contemplation, this the Author declares to have been his first and principal motive for appearing in print. Next to that, as he has always been a lover of Letters, he would willingly approve his studies to the liberal and ingenuous. He has particularly named these, in distinction to others ; because, as his studies were never prosecuted with the least regard to lucre, so they are no way calculated for any lucrative End. The liberal therefore and ingenuous (whom he has mentioned already) are those, to whose perusal he offers what he has written. Should they judge favourably of his attempt, he may not perhaps hesitate to confess,

Hoc juvat et melli est. —

For

For tho' he hopes, he cannot be charged with the foolish love of vain Praise, he has no desire to be thought indifferent, or insensible to honest Fame.

*From the influence of these sentiments, he has endeavoured to treat his subject with as much order, correctness, and perspicuity as in his power; and if he has failed, he can safely say (according to the vulgar phrase) that the failure has been his misfortune, and not his fault. He scorns those trite and contemptible methods of anticipating pardon for a bad performance, that "it was the hasty
"fruits of a few idle hours; written
"merely for private amusement;
"never revised; published against
"consent, at the importunity of
"friends, copies (God knows how)
"having by stealth gotten abroad;" with other stale jargon of equal falsehood and inanity. May we not ask such Prefacers, If what they allege*

A 4
be

be true, what has the world to do with them and their crudities?

As to the Book itself, it can say this in its behalf, that it does not merely confine itself to what its title promises, but expatiates freely into whatever is collateral; aiming on every occasion to rise in its inquiries, and to pass, as far as possible, from small matters to the greatest. Nor is it formed merely upon sentiments that are now in fashion, or supported only by such authorities as are modern. Many Authors are quoted, that now a-days are but little studied; and some perhaps, whose very names are hardly known.

The Fate indeed of antient Authors (as we have happened to mention them) is not unworthy of our notice. A few of them survive in the Libraries of the learned, where some venerable Folio, that still goes by their name,
just

just suffices to give them a kind of nominal existence. The rest have long fallen into a deeper obscurity, their very names, when mentioned, affecting us as little, as the names, when we read them, of those subordinate Heroes,

Alcandrumque, Haliumque, No-
emonaque, Prytanimque.

Now if an Author, not content with the more eminent of antient Writers, should venture to bring his reader into such company as these last, among people (in the fashionable phrase) that no body knows; what usage, what quarter can he have reason to expect?—Should the Author of these speculations have done this (and 'tis to be feared he has) what method had he best take in a circumstance so critical?—Let us suppose him to apologize in the best manner he can, and in consequence of this, to suggest as follows—

He hopes there will be found a pleasure in the contemplation of ancient sentiments, as the view of ancient Architecture, tho' in ruins, has something venerable. Add to this, what from its antiquity is but little known, has from that very circumstance the recommendation of novelty; so that here, as in other instances, Extremes may be said to meet. Farther still, as the Authors, whom he has quoted, lived in various ages, and in distant countries; some in the full maturity of Grecian and Roman Literature; some in its declension; and others in periods still more barbarous, and depraved; it may afford perhaps no unpleasing speculation, to see how the SAME REASON has at all times prevailed; how there is ONE TRUTH, like one Sun, that has enlightened human Intelligence through every age, and saved it from the darkness both of Sophistry and Error.

Nothing

Nothing can more tend to enlarge the Mind, than these extensive views of Men, and human Knowledge ; nothing can more effectually take us off from the foolish admiration of what is immediately before our eyes, and help us to a juster estimate both of present Men, and present Literature.

'Tis perhaps too much the case with the multitude in every nation, that as they know little beyond themselves, and their own affairs, so out of this narrow sphere of knowledge, they think nothing worth knowing. As we BRITONS by our situation live divided from the whole world, this perhaps will be found to be more remarkably our case. And hence the reason, that our studies are usually satisfied in the works of our own Countrymen ; that in Philosophy, in Poetry, in every kind of subject, whether serious or ludicrous, whether sacred or profane, we think

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per-

perfection with ourselves, and that 'tis superfluous to search farther.

The Author of this Treatise would by no means detract from the just honours due to those of his Countrymen, who either in the present, or preceding age, have so illustriously adorned it. But tho' he can with pleasure and sincerity join in celebrating their deserts, he would not have the admiration of these, or of any other few, to pass thro' blind excess into a contempt of all others. Were such Admiration to become universal, an odd event would follow; a few learned men, without any fault of their own, would contribute in a manner to the extinction of Letters.

A like evil to that of admiring only the authors of our own age, is that of admiring only the authors of one particular Science. There is indeed in this last prejudice something pecu-

peculiarly unfortunate, and that is, the more excellent the Science, the more likely it will be found to produce this effect.

*There are few Sciences more intrinsically valuable, than MATHEMATICS. 'Tis hard indeed to say, to which they have more contributed, whether to the Utilities of Life, or to the sublimest parts of Science. They are the noblest Praxis of LOGIC, or UNIVERSAL REASONING. 'Tis thro' them we may perceive, how the stated Forms of Syllogism are exemplified in one Subject, namely the Predicament of Quantity. By marking the force of these Forms, as they are applied here, we may be enabled to apply them of ourselves elsewhere. Nay farther still—by viewing the MIND, during its process in these syllogistic employments, we may come to know in part, what kind of Being it is; since MIND, like other Powers, can
be*

be only known from its Operations. Whoever therefore will study Mathematics in this view, will become not only by Mathematics a more expert Logician, and by Logic a more rational Mathematician, but a wiser Philosopher, and an acuter Reasoner, in all the possible subjects either of science or deliberation.

But when Mathematics, instead of being applied to this excellent purpose, are used not to exemplify Logic, but to supply its place; no wonder if Logic pass into contempt, and if Mathematics, instead of furthering science, become in fact an obstacle. For when men, knowing nothing of that Reasoning which is universal, come to attach themselves for years to a single Species, a species wholly involved in Lines and Numbers only; they grow insensibly to believe these last as inseparable from all Reasoning, as the poor Indians thought every

every horseman to be inseparable from his horse.

And thus we see the use, nay the necessity of enlarging our literary views, lest even Knowledge itself should obstruct its own growth, and perform in some measure the part of ignorance and barbarity.

Such then is the Apology made by the Author of this Treatise, for the multiplicity of antient quotations, with which he has filled his Book. If he can excite in his readers a proper spirit of curiosity; if he can help in the least degree to enlarge the bounds of Science; to revive the decaying taste of antient Literature; to lessen the bigotted contempt of every thing not modern; and to assert to Authors of every age their just portion of esteem; if he can in the least degree contribute to these ends, he hopes it may be allowed, that he has done a service

service to mankind. Should this service be a reason for his Work to survive, he has confessed already, 'twould be no unpleasing event. Should the contrary happen, he must acquiesce in its fate, and let it peaceably depart to those destined regions, where the productions of modern Wit are every day departing,

——in vicum vendentem tus et
odores.

T H E

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H E R-

HERMES

OR A PHILOSOPHICAL INQUIRY CONCERNING UNIVERSAL GRAMMAR

BOOK. I.

CHAP. I.

INTRODUCTION.

Design of the Whole.

IF Men by nature had been framed Ch. I.
for Solitude, they had never felt an
Impulse to converse one with another: And if, like lower Animals, they had been by nature irrational, they could not have recognized the proper Subjects of Discourse. Since SPEECH then is the joint Energie of our best and noblest Faculties (*a*), (that is to say, of our Reason

B son

(*a*) See V. I. p. 147 to 169. See also Note xv. p. 292, and Note xix. p. 296. of the same Volume.

Ch. I. *son* and our *social Affection*) being withal our *peculiar* Ornament and Distinction, as *Men*; those Inquiries may surely be deemed interesting as well as liberal, which either search how SPEECH may be naturally *resolved*; or how, when resolved, it may be again *combined*.

HERE a large field for speculating opens before us. We may either behold SPEECH, as divided into *its constituent Parts*, as a Statue may be divided into its several Limbs; or else, as resolved into its *Matter and Form*, as the same Statue may be resolved into its Marble and Figure.

THESE different *Analyzings* or *Resolutions* constitute what we call * PHILOSOPHICAL, or UNIVERSAL GRAMMAR.

WHEN

(b) *Grammaticam etiam bipartitam ponemus, ut alia sit literaria; alia philosophica &c. Bacon. de Augm. Scient. VI. 1. And soon after he adds—Verumtamen hæc ipsâ re moniti, cogitatione complexi sumus Grammaticam quandam, quæ non analogiam verborum ad invicem, sed analogiam inter verba et res sive rationem sedulò inquirat.*

WHEN we have viewed SPEECH thus Ch. I. *analyzed*, we may then consider it, as *compounded*. And here in the first place we may contemplate that (c) *Synthesis*, which *by combining simple Terms* produces a *Truth*; then *by combining two Truths* produces a *third*; and thus others, and others, in continued Demonstration, till we are led, as by a road, into the regions of SCIENCE.

Now this is that *superior* and most excellent *Synthesis*, which alone applies itself to our *Intellect* or *Reason*, and which to

B 2

conduct

(c) *Aristotle* says — τῶν δὲ κατὰ μηδεμίαν συμπλοκὴν λεγομένων ὁδὸν ἔτε ἀληθὲς ἔτε ψευδὲς ἐστὶν οἷον ἄνθρωπος, λευκός, τρέχει, νικά — *Of those words which are spoken without Connection, there is no one either true or false; as for instance, Man, white, runneth, conquereth.* Cat. C. 4. So again in the beginning of his Treatise *De Interpretatione*, περὶ γὰρ σύνθεσιν καὶ διαίρεσιν ἔστι τὸ ψευδὲς τε καὶ τὸ ἀληθές. *True and False are seen in Composition and Division.* Composition makes affirmative Truth, Division makes negative, yet both alike bring Terms together, and so far therefore may be called synthetical.

Ch. I. conduct according to Rule, constitutes
the Art of LOGIC.

AFTER this we may turn to those
(d) *inferior* Compositions, which are pro-
ductive

(d) *Ammonius* in his Comment on the Treatise
Περὶ Ἑρμηνείας, p. 53. gives the following Extract
from *Theophrastus*, which is here inserted at length, as
well for the Excellence of the Matter, as because it is
not (I believe) elsewhere extant

Δι' τῆς γὰρ ἕξης τῷ λόγῳ σχέσεως, (καθὰ διώρισεν
ὁ Φιλόσοφος Θεόφραστος) τῆς τε ΠΡΟΣ ΤΟΤ' ὅς
'ΑΚΡΟΩΜΕΝΟΥΣ, οἷς καὶ σημαίνει τι, καὶ τῆς
ΠΡΟΣ ΤΑ ΠΡΑΓΜΑΤΑ, ὑπὲρ ὧν ὁ λέγων πει-
σαι προσῖθται τὰς ἀκροωμένους, περὶ μὲν ἓν τὴν σχέ-
σιν αὐτῷ τὴν ΠΡΟΣ ΤΟΤ' ὅς ἈΚΡΟΑΤ' ἁπλῶς
γίνουσι ποιητικὴ καὶ ῥητορικὴ, διδὼν ἔργον αὐταῖς ἐκλέ-
γεσθαι τὰ σεμνότερα τῶν ὀνομάτων, ἀλλὰ μὴ τὰ κοινὰ
καὶ δεδημευμένα, καὶ ταῦτα ἐναρμονίως συμπλέκειν ἀλ-
λήλοις, ὥς τε διὰ τῶν καὶ τῶν τέτοις ἐπομένων, ὅσων
σαφηνείας, γλυκύτητος, καὶ τῶν ἄλλων ἰδεῶν, ἔτι τε
μακρολογίας καὶ βραχυλογίας, καὶ αἰρετῶν πάντων πα-
ραλαμβανόμενων, οἷσά τε τὸν ἀκροατὴν, καὶ ἐκπληξαι,
καὶ πρὸς τὴν πειθὴ χειρωθέντα ἔχειν τῆς δὲ γε ΠΡΟΣ
ΤΑ ΠΡΑΓΜΑΤΑ τῷ λόγῳ σχέσεως ὁ Φιλόσοφος
προσηγμένως ἐπιμελήσεται, τό, τε ψευδὲς δαλέγχαν,

ductive of the *Pathetic*, and the *Pka-* Ch. I.
sant in all their kinds. These latter Com-
 positions

καὶ τὸ ἀληθὲς ἀποδεικνύς. *The Relation of Speech being twofold (as the Philosopher Theophrastus hath settled it) one to the HEARERS, to whom it explains something, and one to the THINGS, concerning which the Speaker proposes to persuade his Hearers: With respect to the first Relation, that which regards the HEARERS, are employed Poetry and Rhetoric. Thus it becomes the business of these two, to select the most respectable Words, and not those that are common and of vulgar use, and to connect such Words harmoniously one with another, so as thro' these things and their consequences, such as Perspicuity, Delicacy, and the other Forms of Eloquence, together with Copiousness and Brevity, all employed in their proper season, to lead the Hearer, and strike him, and hold him vanquished by the power of Persuasion. On the contrary, as to the Relation of Speech to THINGS, here the Philosopher will be found to have a principal employ, as well in refuting the False, as in demonstrating the True.*

Sanctius speaks elegantly on the same Subject. Creavit Deus hominem rationis participem; cui, quia Sociabilem esse voluit, magno pro munere dedit Sermonem. Sermoni autem perficiendo tres opifices adhibuit. Prima est Grammatica, quæ ab oratione solacissimos & barbarissimos expellit; secunda Dialectica, quæ in Sermonis veritate versatur; tertia Rhetorica, quæ ornatum Sermonis tantum exquirat, Min. l. 1. c. 2.

Ch. I, positions aspire not to the Intellect, but being addressed to the *Imagination*, the *Affections*, and the *Sense*, become from their different heightnings either RHETORIC or POETRY.

NOR need we necessarily view these Arts distinctly and apart; we may observe, if we please, how perfectly they co-incide. GRAMMAR is equally requisite to every one of the rest. And though LOGIC may indeed subsist without RHETORIC or POETRY, yet so necessary to these last is a sound and correct LOGIC, that without it, they are no better than warbling Trifles,

Now all these Inquiries (as we have said already) and such others arising from them as are of still sublimer Contemplation, (of which in the Sequel there may be possibly not a few) may with justice be deem'd Inquiries both interesting and liberal.

AT

AT present we shall postpone the whole Ch. I.
 synthetical Part, (that is to say, *Logic* and *Rhetoric*) and confine ourselves to the
 analytical, that is to say UNIVERSAL
 GRAMMAR. In this we shall follow the
 Order, that we have above laid down,
 first dividing SPEECH, as a WHOLE into its
 CONSTITUENT PARTS; then resolving it,
 as a COMPOSITE, into its MATTER and
 FORM; two Methods of Analysis very
 different in their kind, and which lead
 to a variety of very different Specula-
 tions.

SHOULD any one object, that in the
 course of our Inquiry we sometimes de-
 scend to things, which appear trivial and
 low; let him look upon the effects, to
 which those things contribute, then from
 the Dignity of the Consequences, let him
 honour the Principles.

THE following Story may not impro-
 perly be here inserted. "When the Fame

B 4

" of

Ch. I. “ of *Heracitus* was celebrated through-
 “ out *Greece*, there were certain persons,
 “ that had a curiosity to see so great a
 “ Man. They came, and, as it happened,
 “ found him warming himself in a
 “ Kitchen. The Meanness of the place
 “ occasioned them to stop; upon which
 “ the Philosopher thus accosted them—
 “ ENTER (says he) BOLDLY, FOR HERE
 “ TOO THERE ARE GODS (*d*).”


WE shall only add, that as there is no
 part of Nature too mean for the Divine
 Presence; so there is no kind of Subject,
 having its foundation in Nature, that is
 below the Dignity of a philosophical In-
 quiry.

(e) See *Aristot. de Part. Animal.* l. 1. c. 5.

C H A P.

C H A P. II.

Concerning the Analyſing of Speech into its ſmalleſt Parts.

THOSE things, which are *fiſt to Na-* Ch. II.
ture, are not *fiſt to Man*. *Nature* 
 begins from *Causes*, and thence deſcends
 to *Effects*: *Human Perceptions* fiſt open
 upon *Effects*, and thence by ſlow degrees
 aſcend to *Causes*. Often had Mankind
 ſeen the ſun in Eclipse, before they knew
 its Cauſe to be the Moon's Interpoſition;
 much oftner had they ſeen thoſe unceaſing
 Revolutions of Summer and Winter, of
 Day and Night, before they knew the
 Cauſe to be the Earth's double Motion (a).
 Even

(a) This Diſtinction of *prior to Man* and *prior to Nature*, was greatly regarded in the Peripatetic Philoſophy. See *Ariſt. Phyſ. Auſcult.* l. 1. c. 1. *Themif- tius's* Comment on the ſame, *Poſter. Analyt.* l. 1. c. 2. *De Anima*, l. 2. c. 2. It leads us, when properly regarded, to a very important Diſtinction between

Ch. II. Even in Matters of Art and *human* Creation, if we except a few Artists and critical

tween Intelligence *Divine* and Intelligence *Human*. GOD may be said to view the First, as first; and the Last, as last; that is, he views *Effects* thro' *Causes* in their *natural Order*. MAN views the Last, as first; and the First, as last; that is, he views *Causes* thro' *Effects*, in an *inverse Order*. And hence the Meaning of that Passage in *Aristotle*: ὡς περ γὰρ τὰ τῶν νυκτερίδων ὁμμαῖα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, ὣτω καὶ τῆς ἡμετέρας ψυχῆς ὁ Νῦς πρὸς τὰ [τῇ φύσει φανερώτατα πάντων. *As are the Eyes of Bats to the Light of the Day, so is Man's Intelligence to those Objects, that are by Nature the brightest and most conspicuous of all Things*, Metaph. l. 2. c. 1. See also l. 7. c. 4. and *Ethic. Nicom.* l. 1. c. 4. *Ammonius*, reasoning in the same way, says very pertinently to the Subject of this Treatise—Ἀγαπητὸν τῇ ἀνθρωπίνῃ φύσει, ἐκ τῶν ἀτελες-έρων καὶ συνθέτων ἐπὶ τὰ ἀπλῆστερα καὶ τελειότερα προΐέναι· τὰ γὰρ σύνθετα μᾶλλον συνηθῆ ἡμῖν, καὶ γνωριμώτερα. "Οὕτω γένε καὶ ὁ παῖς εἶραι μὲν λόγον, καὶ εἰπεῖν, Σωκράτης περιπαλεῖ, οἶδε· τῆτον δὲ ἀναλύσαι εἰς ὄνομα καὶ ῥῆμα, καὶ ταῦτα εἰς συλλαβὰς, καὶ κεῖνα εἰς στοιχεῖα ἐκέτι. *Human Nature may be well contented to advance from the more imperfect and complex to the more simple and perfect; for the complex Subjects are more familiar to us, and better known. Thus therefore it is that even a Child knows how to put a Sentence together, and say, Socrates walketh;*

tical Observers, the rest look no higher **Ch. II.** than to the *Practice* and mere *Work*, knowing nothing of those *Principles*, on which the whole depends.

THUS in SPEECH for example—All men, even the lowest, can speak their Mother-Tongue. Yet how many of this multitude can neither write, nor even read? How many of those, who are thus far literate, know nothing of that Grammar, which respects the Genius of their own Language? How few then must be those, who know GRAMMAR UNIVERSAL; *that Grammar*, which without regarding the several Idioms of particular Languages, *only respects those Principles, that are essential to them all?*

'Tis our present Design to inquire about this Grammar; in doing which we shall follow

walketh; but how to resolve this Sentence into a Noun and Verb, and these again into Syllables, and Syllables into Letters or Elements, here he is at a loss. Am. in Cóm. de Prædic, p. 28.

Ch. II. follow the Order consonant to *human* Perception, as being for that reason the more easy to be understood.

WE shall begin therefore first from a *Period* or *Sentence*, that combination in Speech, which is obvious to all, and thence pass, if possible, to those its *primary Parts*, which, however essential, are only obvious to a few.

WITH respect therefore to the different Species of Sentences, who is there so ignorant, as, if we address him in his Mother-Tongue, not to know when 'tis we *assert*, and when we *question*; when 'tis we *command*, and when we *pray* or *wish*?

For example, when we read in *Shakespeare**,

*The Man, that hath no music in himself.
And is not mov'd with concord of sweet
sounds,
Is fit for Treasons——*

Or

* Merchant of *Venice*.

Or in *Milton**,

Ch. II.

*O Friends, I hear the tread of nimble
feet,*

Hasting this way—

'tis obvious that these are *assertive Sentences*, one founded upon Judgment, the other upon Sensation.

WHEN the Witch in *Macbeth* says to her Companions,

When shall we three meet again

In thunder, lightning and in rain?

this 'tis evident is an *interrogative Sentence*.

WHEN *Macbeth* says to the Ghost of *Banquo*,

—*Hence, horrible Shadow,*

Unreal Mock'ry hence!—

he speaks an *imperative Sentence*, founded upon the passion of hatred.

WHEN

* P. L. IV. 866.

Ch. II. **W**HEN Milton says in the character of his *Allegro*,

*Haste thee, Nymph, and bring with thee
Jest and youthful Jollity,*


he too speaks an *imperative Sentence*, tho' founded on the passion, not of hatred but of love.

WHEN in the beginning of the *Paradise Lost* we read the following address,

*And chiefly thou, O Spirit, that dost prefer
Before all temples th' upright heart, and
pure,
Instruct me, for thou know'st—*

this is not to be called an *imperative Sentence*, tho' perhaps it bear the same Form, but rather (if I may use the Word) 'tis a Sentence *precativè* or *optative*.

WHAT then shall we say? Are Sentences to be quoted in this manner without ceasing, all differing from each other in
their

their stamp and character? Are they no Ch. II.
 way reducible to certain definite Classes? 
 If not, they can be no objects of *rational*
 comprehension.—Let us however try.

'Tis a phrase often apply'd to a man,
 when speaking, that *he speaks his MIND*;
 as much as to say, that his Speech or Dis-
 course is *a publishing of some Energis or*
Motion of his Soul. So it indeed is in every
 one that speaks, excepting alone the Dis-
 sembler or Hypocrite; and he too, as far
 as possible, affects the appearance.

NOW the POWERS OF THE SOUL (over
 and above the meer† nutritive) may be in-
 cluded all of them in those of PERCEP-
 TION, and those of VOLITION. By the
 Powers of PERCEPTION, I mean the
Senses and the *Intellect*; by the Powers of
 VOLITION, I mean, in an extended sense,
 not only the *Will*, but the several *Passions*
 and *Appetites*; in short, *all that moves to*
Action, whether rational or irrational.

IE

† Vid. Aristot. de An. II. 4.

Ch. II. IF then the leading Powers of the Soul
 be these two, 'tis plain that every Speech
 or Sentence, as far as it exhibits the Soul,
 must of course respect one or other of
 these.

IF we *assert*, then is it a Sentence which
 respects the Powers of PERCEPTION. For
 what indeed is to *assert*, if we consider the
 examples above alleged, but *to publish*
some Perception either of the Senses or
the Intellect?

AGEN, if we *interrogate*, if we *com-*
mand, if we *pray*, or if we *wish*, (which
 in terms of Art is to speak Sentences *in-*
terrogative, imperative, precative, or op-
tative) what do we but publish so many
 different VOLITIONS?—For who is it that
questions? He that has *a Desire* to be in-
 formed.—Who is it that *commands?* He
 that has *a Will*, which he would have
 obey'd.—What are those Beings, who
 either *wish* or *pray?* Those, who feel
 certain

certain wants either for themselves, or Ch. II.
others.

If then the *Soul's leading Powers* be the two above mentioned, and it be true that *all Speech is a publication of these Powers*, it will follow that EVERY SENTENCE WILL BE EITHER A SENTENCE OF ASSERTION, OR A SENTENCE OF VOLITION. And thus, by referring all of them to one of these two classes, have we found an expedient to reduce their infinitude (b).

THE

(b) Ῥητίου ἔν' ὅτι τῆς ψυχῆς τῆς ἡμετέρας διτλᾶς ἐχέσης δυνάμεις, τὰς μὲν γνωστικὰς, τὰς δὲ ζωτικὰς, τὰς καὶ ὁρεκτικὰς λεγομένας· (λέγω δὲ γνωστικὰς μὲν, καθ' ἃς γινώσκομεν ἕκαστον τῶν ὄντων, οἷον νῦν, διανοίαν, δόξαν, φαντασίαν καὶ αἰσθησιν· ὁρεκτικὰς δὲ, καθ' ἃς ὁρεγόμεθα τῶν αἰσθητῶν, ἢ τῶν ὄντων, ἢ τῶν δοκούντων, οἷον βύληται· λέγω, προαίρεσιν, θυμὸν, καὶ ἐπιθυμίαν) τὰ ΜΕΝ τέτλαρα εἶδη τῷ λόγῳ (τὰ παρὰ τοῦ ἀποφαστικόν) ἀπὸ τῶν ὁρεκτικῶν δυνάμεων προέρχονται τῆς ψυχῆς, ἢ αὐτῆς καθ' αὐτὴν ἐνεργείας, ἀλλὰ πρὸς ἕτερον ἀποτείνομένης (τὸν συμβάλλεσθαι δοκύντα πρὸς τὸ τυχεῖν τῆς ὀρέξεως) καὶ ἦτοι λόγον παρ' αὐτῆς

C

ζητήσεως,

Ch. II. THE Extensions of Speech are quite indefinite, as may be seen if we compare the

ζητήσεως, καθάπερ ἐπὶ τῷ ΠΤΣΜΑΤΙΚΟΥ καὶ
ΒΡΩΤΗΜΑΤΙΚΟΥ· καλυμένῳ λόγῳ, ἢ προῶγμα,
καὶ ὡς προῶγμα. ἥτοι αὐτῷ ἐκείνῳ ταχέϊ φρεμένης, πρὸς δὲ
ἀλόγου, ὡς περ ἐπὶ τῷ ΚΛΗΤΙΚΟΥ, ἢ πρὸς παρ'
αὐτοῦ πράξεως· καὶ ταύτης, ἢ ὡς παρὰ κρείττονος, ὡς ἐπὶ
τῆς ΕΥΧΗΣ, ἢ ὡς παρὰ χείρονος, ὡς ἐπὶ τῷ κυρίως
καλυμένῳ ΠΥΘΟΣΤΑΞΕΩΣ· μόνον ΔΕ τὸ ΑΠΟΦΑΝΤΙΚΟΝ
ἀπὸ τῶν γνωστικῶν, καὶ ἔστι τὸ
ἐξαγγελτικὸν τῆς γενομένης ἐν ἡμῖν γνώσεως τῶν πραγ-
μάτων ἀληθῶς, ἢ φαινομένης, διὸ καὶ μόνον τὸ δεξι-
κὸν ἐστὶν ἀληθείας ἢ ψεύδους, τῶν δὲ ἄλλων ἔδει. The
Meaning of the above passage being implied in the
Text, we take its translation from the Latin Interpreter.
*Dicendum igitur est, cum anima nostra duplicem
potestatem habeat, cognitionis, & vitæ, quæ etiam appe-
titionis ac cupiditatis appellatur; quæ vero cognitionis est,
vis est, quâ res singulas cognoscimus, ut mens, cogitatio,
opinio, phantasia, sensus: appetitus vero facultas est, quâ
bona, vel quæ sunt, vel quæ videntur, concupiscimus, ut
sunt voluntas, consilium, ira, cupiditas: quatuor orationis
species, præter enunciantem, a partibus animi profisciscun-
tur, quæ concupiscunt; non cum animus ipse per se agit,
sed cum ad alium se convertit, qui ei ad consequendum id,
quod cupit, conducere posse videatur; atque etiam vel ra-
tionem ab eo exquirat, ut in oratione, quam Percunctan-
tem,*

the *Eneid* to an Epigram of *Martial*. But Ch. II. the *longest Extension*, with which Grammar has to do, is the Extension here consider'd, that is to say a SENTENCE. The greater Extensions (such as Syllogisms, Paragraphs, Sections, and complete Works) belong not to Grammar, but to Arts of higher order; not to mention that all of them are but Sentences repeated.

NOW a SENTENCE (c) may be sketch'd in the following description—a compound

C 2

Quantity

tem, aut Interrogantem vocant; vel rem: sique rem, vel cum ipsum consequi cupit, quicum loquitur, ut in optante oratione, vel aliquam ejus actionem: atque in hac, vel ut a praestantiore, ut in Deprecatione; vel ut ab inferiore, ut in eo, qui proprie Jussus nominatur. Sola autem Enuncians a cognoscendi facultate profiscitur: haecque nunciat rerum cognitionem, quae in nobis est, aut veram, aut simulatam. Itaque Haec sola verum falsumque capit: praeterea vero nulla. Ammon. in Libr. de Interpretatione.

(c) Λόγος δὲ φωνῇ συνθετὴ σηματικὴ, ἥς τινος μέν καὶ αὐτὰ σημαίνει τι. Arist. Poet. c. 20. See also de Interpret. c. 4.

Ch. II. *Quantity of Sound significant, of which certain Parts are themselves also significant.*

Thus when I say [*the Sun shineth*] not only the *whole quantity* of Sound has a meaning, but *certain Parts* also, such as [*Sun*] and [*shineth*.]

BUT what shall we say? Have these Parts again other Parts, which are in like manner significant, and so may the progress be pursued to infinite? Can we suppose all meaning, like Body to be divisible, and to include within itself other Meanings without end? If this be absurd, then must we necessarily admit, that there is such a thing as *a Sound significant, of which no Part is of itself significant*. And this is what we call the proper character of a (*d*) WORD. For thus, though the
Words

.. (*d*) Φωνὴ σημαντικὴ, — ἧς μέρος ἔδεν εἶναι καθ' αὐτὸ σημαντικόν. De Poetic. c. 20. De Interpret. c. 2. & 3. Priscian's Definition of a Word (Lib. 2.) is as follows

Words [*Sun*] and [*shineth*] have each a Ch. II. Meaning, yet is there certainly no Meaning in any of their Parts, neither in the Syllables of the one, nor in the Letters of the other.

IF therefore ALL SPEECH whether in prose or verse, every Whole, every Section, every Paragraph, every Sentence, imply a certain *Meaning, divisible into other Meanings*, but WORDS imply a *Meaning, which is not so divisible*: it follows that WORDS will be the *smallest parts of speech*, in as much as nothing less has any Meaning at all.

C 3

To

follows—*Disilio est pars minima orationis constructæ, id est, in ordine compositæ. Pars autem, quantum ad totum intelligendum, id est, ad totius sensus intellectum. Hoc autem ideo dictum est, nequis conetur vires in duas partes dividere, hoc est, in vi & res; non enim ad totum intelligendum hæc fit divisio.* To Priscian we may add *Theodore Gaza*.—Λέξις δὲ, μέρος ἐλάχιστον κατὰ σύνταξιν λόγου. *Introd. Gram. l. 4.* Plato shewed them this characteristic of a Word—See *Cratylus*, p. 385. Edit. Serr.

Ch. II. *To know therefore the species of Words*
must needs contribute to the knowledge of
Speech, as it implies a knowledge of its
minuteſt Parts.

This therefore must become our next
Inquiry.

C H A P.

CHAP. III.

*Concerning the species of Words, the smallest
Parts of Speech.*

LET us first search for the Species of Ch. III.
Words among those Parts of Speech,
commonly received by Grammarians, For
example, in one of the passages above
cited.—

*The Man, that hath no music in himself,
And is not mov'd with concord of sweet
sounds,
Is fit for treasons—*

Here the Word [*The*] is an ARTICLE ;—
[*Man*] [*No*] [*Music*] [*Concord*] [*Sweet*]
[*Sounds*] [*Fit*] [*Treasons*] are all NOUNS,
some *Substantive*, and some *Adjective*—
[*That*] and [*Himself*] are PRONOUNS—
[*Hath*] and [*is*] are VERBS—[*moved*] a
PARTICIPLE—[*Not*] an ADVERB—[*And*]
a CONJUNCTION—[*In*] [*with*] and [*For*]

C 4

are

Ch.III. are PREPOSITIONS. In one sentence we have all those Parts of Speech, which the *Greek* Grammarians are found to acknowledge. The *Latins* only differ in having no Article, and in separating the INTERJECTION, as a Part of itself, which the *Greeks* include among the Species of *Adverbs*,

WHAT then shall we determine? why are there not more Species of Words? why so many? or if neither more nor fewer, why these and not others?

To resolve, if possible, these several Queries, let us examine any Sentence that comes in our way, and see what differences we can discover in its Parts. For example, the same Sentence above,

The Man that hath no music, &c.

ONE Difference soon occurs, that some Words are *variable*, and others *invariable*. Thus the Word *Man* may be varied into *Man's* and *Men*; *Hath*, into *Have*, *Hast*,
Had,

Had, &c. *Sweet* into *Sweeter* and *Sweetest*; Ch. III.
Fit into *Fitter* and *Fittest*. On the con-
 trary the Words, *The*, *In*, *And*, and some
 others, remain as they are, and *cannot be*
altered.

AND yet it may be questioned, how far
 this Difference is essential. For in the first
 place, there are Variations, which can be
 hardly called necessary, because only some
 Languages have them, and others have
 them not. Thus the *Greeks* have the *dual*
 Variation, which is unknown both to the
 Moderns and to the ancient *Latins*. Thus
 the *Greeks* and *Latins* vary their Adjectives
 by the *triple Variation* of Gender, Case,
 and Number; whereas the *English* never
 vary them in any of those ways, but thro'
 all kinds of Concord preserve them still
 the same. Nay even those very Variations,
 which appear most necessary, may have
 their places supplied by other methods;
 some by *Auxiliars*, as when for *Bruti*, or
Bruto we say of *Brutus*, to *Brutus*; some
 by

Ch. III. *by meer Position, as when for Brutum am-
 mit Cassius, we say, Cassius lov'd Brutus,*
 For here the *Accusative*, which in *Latin*
 is known *any where* from its *Variation*, is
 in *English* only known from its *Position* or
 place.

If then the Distinction of Variable and Invariable will not answer our purpose, let us look farther for some other more essential.

SUPPOSE then we should dissolve the Sentence above cited, and view its several *Parts* as they stand *separate* and detached. Some 'tis plain *still preserve a Meaning*, (such as *Man, Music, Sweet, &c.*) others on the contrary *immediately lose it* (such as, *And, The, With, &c.*) Not that these last have no meaning at all, but in fact they never have it, but when *in company, or associated*.

Now it should seem that this Distinction, if any, was essential, For if all
 Words

Words are significant, or else they wou'd Ch III.
 not be Words; and if every thing not *ab-*
solute, is of course *relative*; then will all
 Words be significant either *absolutely* or
relatively.

WITH respect therefore to this Distinc-
 tion, the first sort of Words may be call'd
significant by themselves; the latter may be
 call'd *significant by relation*; or if we like
 it better, the first sort may be call'd *Prin-*
cipals, the latter *Accessories*. The first are
 like those stones in the basis of an Arch,
 which are able to support themselves, even
 when the Arch is destroyed; the latter are
 like those stones in its Summit or Curve,
 which can no longer stand, than while the
 whole subsists (c.)

§ THIS

(c) *Apollonius of Alexandria* (one of the acutest Au-
 thors that ever wrote on the subject of Grammar) il-
 lustrates the different power of Words, by the differ-
 ent power of Letters. "Ἐτι ἐν τρόπῳ τῶν στοιχείων
 καὶ μὴ ἐν φωνήνῃ, ἃ καὶ αὐτὰ φωνῆν ἀποτελεῖ·
 τὰ

Ch. III. § THIS Distinction being admitted, we
 thus pursue our Speculations. All things
 what-

τὰ δὲ σύμφωνα, ἅπερ ἄνευ τῶν Φωνηέντων ἔκ ἔχει ρητὴν
 πῆν ἐκφώνησιον· τὸν αὐτὸν τρόπον ἐς τὸ ἐπινοῆσαι κατὰ τῶν
 λέξεων, αἱ μὲν γὰρ αὐτῶν, τρόπον τινα τῶν Φωνηέντων,
 ρηταί εἰσι· καθάπερ ἐπὶ τῶν ῥημάτων, ὀνομάτων, ἀν-
 τωνυμιῶν, ἐπὶ ῥημάτων·—αἱ δὲ, ὥσπερ ἐν σύμφωνοις,
 ἀναμένονσι τὰ Φωνήεντα, ἢ δυνάμενα κατ' ἰδίαν ρητὰ
 εἶναι·—καθάπερ ἐπὶ τῶν προθέσεων, τῶν ἀρθρῶν, τῶν
 συνδέσμων· τὰ γὰρ τοιαῦτα αἰεὶ τῶν μορίων συσσημαίνουσι.

In the same manner, as of the Elements or Letters some are Vowels, which of themselves complete a Sound; others are Consonants, which without the help of Vowels have no express Vocality, so likewise may we conceive as to the nature of Words. Some of them, like Vowels, are of themselves expressive, as is the case of Verbs, Nouns, Pronouns, and Adverbs; others, like Consonants, wait for their Vowels, being unable to become expressive by their own proper strength, as is the case of Prepositions, Articles, and Conjunctions; for those parts of Speech are always Consignificant, that is, are only significant, when associated to something else. Apollon. de Syntaxi. L. I. c. 3. Itaque quibusdam philosophis placuit NOMEN & VERBUM SOLAS ESSE PARTES ORATIONIS; cætera vero, ADMINICULA vel JUNCTURAS earum: quomodo navium partes sunt tabulæ & trabes, cætera autem (id est, cora, stuppa, & clavi & similia), vincula & conglutinationes

whatever either *exist as the Energies, or* Ch.III.
Affections of some other thing, or without
being the Energies or Affections of some
other thing. If they exist *as the Energies*
or Affections of something else, then are
 they called ATTRIBUTES. Thus *to*
think is the attribute of a Man; *to be*
white, of a Swan; *to fly,* of an Eagle;
to be four-footed, of a Horse. If they
 exist *not after this manner,* then are they
 call'd SUBSTANCES*. Thus *Man,*
Swan, Eagle and Horse are none of
 them Attributes, but all Substances, be-
 cause however they may exist in Time
 and Place, yet neither of these, nor of
 any thing else do they exist as Energies
 or Affections.

AND.

tiones partium navis, (hoc est, tabularum & trabium) non
partes navis dicuntur. Prisc. L. IX. 913.

* SUBSTANCES] Thus Aristotle. Νῦν μὲν ἐν τύπῳ
 ἔρηται, τί ποτ' εἰς ἓν ἡ οὐσία, ὅτι τὸ μὴ καθ' ὑποκει-
 μέν, ἀλλὰ καθ' ἑ τὰ ἄλλα. *Metaph. Z. γ. p. 106.*
 Ed. Sylb.

Ch. III. *AND thus all things whatsoever being either (f) Substances or Attributes, it follows of course that all Words, which are significant as Principals, must needs be significant of either the one or the other. If they are significant of Substances, they are call'd Substantives; if of Attributes, they are call'd Attributives. So that ALL WORDS whatever, significant as Principals, are either SUBSTANTIVES or ATTRIBUTIVES.*

AGAIN, as to Words, which are only significant as *Accessories*, they acquire a Signification either from being associated to one Word, or else to many. If to one Word alone, then as they can do no more than in some manner *define* or *determine*, they may justly for that reason be called

DE-

(f) This division of things into *Substance* and *Accident* seems to have been admitted by Philosophers of all Sects and Ages. See *Categor.* c. 2. *Metaphys.* L. VII. c. 1. *De Cælo*, L. III. c. 1.

DEFINITIVES. *If to many Words at Ch.III.*
once, then as they serve to no other pur-
 pose than *to connect*, they are call'd for
 that reason by the name of **CONNEC-**
TIVES.

AND thus it is that all WORDS what-
 ever are either *Principals* or *Accessories*;
 or under other Names, either *significant*
from themselves, or *significant by relation.*
 —If *significant from themselves,* they are
 either *Substantives* or *Attributives*; if
significant by relation, they are either
Definitives or *Connectives.* So that un-
 der one of these four Species, SUB-
 STANTIVES, ATTRIBUTIVES, DE-
 FINITIVES and CONNECTIVES, are
 ALL WORDS, however different, in a
 manner included.

IF any of these Names seem new and
 unusual, we may introduce others more
 usual, by calling the *Substantives*, NOUNS;
 the *Attributives*, VERBS; the *Definitives*,

I

ARTI-

Ch.III. ARTICLES and the *Connectives*, CON- JUNCTIONS.

SHOU'D it be ask'd, what then becomes of *Pronouns*, *Adverbs*, *Prepositions*, and *Interjections*; the answer is, either they must be found included within the Species above-mentioned, or else must be admitted for so many Species by themselves.

§ THERE were various opinions in ancient days, as to the *number* of these Parts, or Elements of Speech.

Plato in his * *Sophist* mentions only two, the *Noun* and the *Verb*. *Aristotle* mentions no more, where he treats of † *Propositions*. Not that those acute Philosophers were ignorant of the other Parts, but they spoke with reference to *Logic* or *Dia-*

* Tom. I. p. 261. Edit. Scr.

† De Interpr. c. 2 & 3.

Dialectic (g), considering the Essence of Ch. III.
 Speech as contain'd in these two, because
these alone combin'd make a perfect *asser-*
tive Sentence, which none of the rest with-
 out them are able to effect. Hence there-
 fore *Aristotle* in his * *treatise of Poetry*
 (where he was to lay down the elements
 of

(g) *Partes igitur orationis sunt secundum Dialecticos*
duæ, NOMEN & VERBUM; quia hæ solæ etiam per
se conjunctæ plenam faciunt orationem; alias autem partes
συνκατηγορήματα, hoc est, consignificantia appellabant.
Priscian. l. 2. p. 574. Edit. Putschii. Existit hic quæ-
dam quæstio, cur duo tantum, NOMEN & VERBUM,
sè (Aristoteles sc.) determinare promittat, cum plures par-
tes orationis esse videantur. Quibus hoc dicendum est, tan-
tum Aristotelem hoc libro diffinisse, quantum illi ad id,
quod instituerat tractare, suffecit. Tractat namque de
simplici enuntiativa oratione, quæ scilicet hujusmodi est, ut
junctis tantum Verbis & Nominibus componatur.—Quare
superfluum est quærere, cur alias quoque, quæ videntur
orationis partes, non proposuerit, qui non totius simpliciter
orationis, sed tantum simplicis orationis instituit elementa
partiri. Boetius in Libr. de Interpretat. p. 295.
Apollonius from the above principles elegantly calls the
NOUN and VERB, τὰ ἐμψυχότατα μέρη, τὸ λόγον, the
most animated parts of Speech. De Syntaxi l. 1. c. 3.
p. 24. See also Plutarch. Quæst. Platon. p. 1009.

* Poet. Cap. 20.

D

Ch. III. of a more variegated speech) adds the *Article* and *Conjunction* to the Noun and Verb, and so adopts the same Parts, with those established in this Treatise. To *Aristotle's* authority (if indeed better can be required) may be added that also of the elder *Stoics* (*b*).

THE latter *Stoics* instead of four Parts made five, by dividing the Noun into the *Appellative*, and *Proper*. Others increas'd the number, by detaching the *Pronoun* from the Noun; the *Participle* and *Adverb* from the Verb; and the *Preposition* from the Conjunction. The *Latin Grammarians* went farther, and detach'd the *Interjection* from the Adverb, within which by the *Greeks* it was always included, as a Species.

WE

(*b*) For this we have the authority of *Dionysius* of *Halicarnassus*, *De Struct. Orat. Sect. 2.* whom *Quintilian* follows, *Inst. l. 1. c. 4.* *Diogenes Laertius* and *Priscian* make them always to have admitted five Parts. See *Priscian*, as before, and *Laertius*, *Lib. VII. Segm. 57.*

WE are told indeed by (i) *Dionysius* of Ch.III. *Halicarnassus* and *Quintilian*, that *Aristotle*, with *Theodectes*, and the more early writers, held but *three Parts* of speech, the *Noun*, the *Verb*, and the *Conjunction*. This, it must be own'd, accords with the oriental Tongues, whose Grammars (we are (k) told) admit no other. But as to *Aristotle*, we have his own authority to assert the contrary, who not only enumerates the *four Species* which we have adopted, but ascertains them each by a proper Definition *.

D 2

To

(i) See the places quoted in the note immediately preceding.

(k) *Antiquissima eorum est opinio, qui tres classes faciunt. Estque hæc Arabum quoque sententia—Hebræi quoque (qui, cum Arabes Grammaticam scribere desinerent, artem eam demum scribere cœperunt, quod ante annos contigit circiter quadringentos) Hebræi, inquam hac in re secuti sunt magistros suos Arabes.—Immo vero trium classium numerum aliæ etiam Orientis linguæ retinent. Dubium, utrum eâ in re Orientales imitati sunt antiquos Græcorum, an hi potius secuti sunt Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum auctor est Dionysius, &c. Voss. de Analog. l. 1. c. 1. See also Sanælii Miner. l. 1. c. 2.*

* Sup. p. 34.

Ch.III. To conclude—the Subject of the following Chapters will be a distinct and separate consideration of the NOUN, the VERB, the ARTICLE, and the CONJUNCTION; which four, the better (as we apprehend) to express their respective natures, we chuse to call SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES and CONNECTIVES.

C H A P.

CHAP. IV.

Concerning Substantives, properly so called.

SUBSTANTIVES are *all those principal* Ch.IV.
Words, which are significant of Sub-
stances, considered as Substances.

THE first sort of *Substances* are the NATURAL, such as Animal, Vegetable, Man, Oak.

THERE are other *Substances of our own making*. Thus by giving a Figure *not natural* to *natural* Materials we create such *Substances*, as House, Ship, Watch, Telescope, &c.

AGAIN, by a *more refin'd operation of our Mind alone*, we *abstract any Attribute* from its necessary subject, and consider it *apart*, devoid of its dependence. For example, from Body we abstract *to Fly*; from Sur-

D 3

face,

Ch.IV. face, *the being White*; from Soul, *the being temperate*.

AND thus 'tis *we convert even Attributes into Substances*, denoting them on this occasion by proper *Substantives*, such as *Flight, Whiteness, Temperance*; or else by others more general, such as *Motion, Colour, Virtue*. These we call **ABSTRACT SUBSTANCES**; the second sort we call **ARTIFICIAL**.

Now all those several Substances have their Genus, their Species, and their Individuals. For example in *natural* Substances, *Animal* is a Genus; *Man*, a Species; *Alexander*, an Individual. In *artificial* Substances, *Edifice* is a Genus; *Palace*, a Species; *the Vatican*, an Individual. In *abstract* Substances, *Motion* is a Genus; *Flight*, a Species; *this Flight* or *that Flight* are Individuals.

As

As therefore every (a) GENUS may be found *whole and intire in each one of its Species*; (for thus Man, Horse, and Dog are each of them distinctly a complete and intire Animal) and as every SPECIES may be found *whole and intire in each one of its Individuals*; (for thus Socrates, Plato, and Xenophon are each of them completely and distinctly a Man) hence it is, that every Genus, tho' ONE, is multiply'd into MANY; and every Species, tho' ONE, is also multiply'd into MANY, by reference to those beings, which are their proper subordinates. Since then no Individual has any such Subordinates, it can never in strictness be considered as MANY, and so is truly an INDIVIDUAL as well in Nature as in Name.

D 4

FROM

(a) This is what *Plato* seems to have express'd in a manner somewhat mysterious, when he talks of *μίαν ιδέαν διὰ πολλῶν, ἐνὸς ἐκάστω κειμένην χωρὶς, πάντῃ διατεταμένην*—*καὶ πολλὰς, ἐτέρας ἀλλήλων, ὑπὸ μιᾷ ἐξωθεν περιεχομένης*. *Sophist.* p. 253. *Edit. Serrani*. For the common definition of Genus and Species, see the *Isagoge* or Introduction of *Porphyry* to *Aristotle's Logic*.


Ch.IV. FROM these Principles it is, that *Words* following the nature and genius of *Things*, such *Substantives* admit of NUMBER as denote *Genera* or *Species*, while those, which denote (*b*) *Individuals*, in strictness admit it not,

BESIDES

(*b*) Yet sometimes *Individuals* have plurality or *Number*, from the causes following. In the first place the *Individuals* of the human race are so large a multitude even in the smallest nation, that 'twould be difficult to invent a new Name for every new born *Individual*. Hence then instead of *one* only being call'd *Marcus*, and *one* only *Antonius*, it happens that *many* are called *Marcus* and many call'd *Antonius*; and thus 'tis the *Romans* had their Plurals, *Marci*, and *Antonii*, as we in later days have our *Marks* and our *Anthonies*. Now the Plurals of this sort may be well called *accidental*, because 'tis meerly by chance that the Names coincide.

There seems more reason for such Plurals, as the *Ptolemies*, *Scipios*, *Catos*, or (to instance in modern names) the *Howards*, *Pelhams*, and *Montagues*; because a *Race* or *Family* is like a *smaller sort of Species*; so that the *family Name* extends to the *Kindred*, as the *specific Name* extends to the *Individuals*,

A third cause which contributed to make proper Names become Plural, was the *high Character* or *Eminence* of some one *Individual*, whose *Name* became afterwards a kind of *common Appellative*, to denote all

BESIDES *Number*, another character- Ch IV.
 istic, visible in Substances, is that of SEX. 
 Every Substance is either *Male* or *Female*;
 or *both Male and Female*; or *neither one*
nor the other. So that with respect to *Sexes*
 and their *Negation*, all Substances conceive-
 able are comprehended under this *fourfold*
 consideration,

Now the existence of *Hermaphrodites*
 being rare, if not doubtful; hence Lan-
 guage, only regarding those distinctions
 which

those, who had pretensions to merit in the same way.
 Thus every great *Critic* was call'd an *Aristarchus*; every
 great *Warrior*, an *Alexander*; every great *Beauty*, a *He-*
len, &c.

A Daniel come to Judgment! yea a Daniel,
 cries *Shylock* in the Play, when he would express the
 wisdom of the young Lawyer.

So *Martial* in that well known verse,

Sint Mæcenates, non decrunt, Placce, Marones.

So *Lucilius*,

Αἰγίλιποι montes, Æthnæ omnes, asperi Aithones.

πόσοι Φαίδοντες, ἢ Δευκαλίωνες, Lucian in *Timon*.

T. I. p. 108.

Ch.IV. which are more obvious, considers *Words* denoting *Substances* to be either **MASCULINE, FEMININE, or NEUTER ***.

As to our own Species and all those animal Species, which *have reference to common Life*, or of which the Male and the Female, by their size, form, colour, &c. are *eminently distinguished*, most Languages have different Substantives, to denote the Male and the Female. But as to those animal Species, which either *less frequently occur*, or of which one Sex is *less apparently distinguished* from the other, in these a single Substantive commonly serves for both Sexes.

IN

* After this manner they are distinguished by *Aristotle*. Τῶν ὀνομάτων τὰ μὲν ἄρρενα, τὰ δὲ θήλεα, τὰ δὲ μετὰξὺ. Poet. cap. 21. *Protagoras* before him had established the same Distinction, calling them ἄρρενα, θήλεα, καὶ σκέυη. *Aristot. Rhet. L. III. c. 5*. Where mark what were afterwards called εἰδέτερα, or Neuters, were by these called τὰ μετὰξὺ καὶ σκέυη.


† IN the *English* Tongue it seems a ge- Ch.IV.
 neral rule (except only when infringed by
 a figure of Speech) that no Substantive is
Masculine, but what denotes a *Male ani-*
mal Substance; none *Feminine*, but what
 denotes a *Female animal Substance*; and
 that where the Substance *has no Sex*, the
 Substantive is always *Neuter*.

BUT 'tis not so in *Greek*, *Latin*, and
 many of the *modern* Tongues. These all
 of them have Words, some masculine,
 some feminine (and those too in great
 multitudes) which have reference to Sub-
 stances, where Sex never had existence.
 To give one instance for many. MIND
 is surely neither male, nor female; yet is
 ΝΟΥΣ, in *Greek*, masculine, and MENS,
 in *Latin*, feminine.

IN

† *Nam quicquid per Naturam Sexui non adsignatur,
 neutrum haberi oporteret, sed id Ars &c.* Consent. apud
 Putsch. p. 2023, 2024.

The whole Passage from *Genera Hominum, quæ na-*
turalia sunt &c. is worth perusing.

Ch.IV.  IN some Words these distinctions seem owing to nothing else, than to the meer casual structure of the Word itself: 'Tis of such a Gender, from having such a Termination; or from belonging perhaps to such a Declension. In others we may imagine a more subtle kind of reasoning, a reasoning which discerns even *in things without Sex* a distant analogy to that great NATURAL DISTINCTION, *which* (according to *Milton*) *animates the World* ‡.

IN this view we may conceive such SUBSTANTIVES to have been considered, as MASCULINE, which were “ conspicuous
“ for the Attributes of imparting or communicating; or which were by nature
“ active, strong, and efficacious, and that
“ indiscriminately whether to good or to
“ ill; or which had claim to Eminence,
“ either laudable or otherwise.”

THE

‡ Mr. *Linnaeus*, the celebrated Botanist, has traced the *Distinction of Sexes* throughout the whole *Vegetable World*, and made it the Basis of his Botanic Method,

THE FEMININE on the contrary were Ch.IV.

“ such, as were conspicuous for the At-
 “ tributes either of receiving, of contain-
 “ ing, or of producing and bringing forth;
 “ or which had more of the passive in
 “ their nature, than of the active; or
 “ which were peculiarly beautiful and
 “ amiable; or which had respect to such
 “ Excesses, as were rather Feminine, than
 “ Masculine.”

UPON these Principles the two greater Luminaries were considered, one as Masculine, the other as Feminine; the SUN (Ἡλιός, *Sol*) as *Masculine*, from communicating Light, which was native and original, as well as from the vigorous warmth and efficacy of his Rays; the MOON (Σελήνη, *Luna*) as *Feminine*, from being the Receptacle only of another's Light, and from shining with Rays more delicate and soft.

THUS

Ch.IV. THUS Milton,

*First in HIS East the glorious Lamp was seen,
 Regent of Day, and all th' Horizon round
 Invested with bright rays; jocund to run
 His longitude thro' Heav'ns high road:
 the gray
 Dawn, and the Pleiades before HIM danc'd,
 Shedding sweet influence. Less bright the
 Moon
 But opposite, in levell'd West was set,
 His mirrour, with full face borrowing HER
 Light
 From HIM; for other light SHE needed none.*
 P. L. VII. 370.

By *Virgil* they were considered as *Brother* and *Sister*, which still preserves the same distinction.

Nec FRATRIS radiis obnoxia surgere LUNA.
 G. I. 396.

THE SKY or ETHER is in *Greek* and *Latin Masculine*, as being the source of those showers, which impregnate the Earth.

The

* The EARTH on the contrary is univer- Ch.IV.
sally *Feminine*, from being the grand Re-
ceiver, the grand *Container*, but above all
from being the *Mother* (either mediately or
immediately) of every sublunary Substance,
whether animal or vegetable.

THUS *Virgil*,

Tum PATER OMNIPOTENS fœcundis im-
bribus ÆTHER

CONJUGIS in gremium LÆTÆ descendit,
Et omnes

Magnus alit magno commixtus corpore fœtus.

G. II. 325.

THUS *Shakespear*,

— † COMMON MOTHER, *Thou*
Whose Womb unmeasurable, and infinite
Breast

Teems and feeds all— Tim. of Athens.

So *Milton*,

Whatever Earth, ALL-BEARING MOTHER,
yields.

P. L. V.

So

* Senecæ Nat. Quæst. III. 14.

† Παμμήτωρ γῆ χαῖρε— Græc. Anth. p. 281.

Ch.IV. So *Virgil*,

*Non jam MATER alit TELLUS, viresque
ministrat (c). ÆR. XI. 71.*

AMONG *artificial* Substances the SHIP (*Ναῦς, Navis*) is *feminine*, as being so eminently a *Receiver* and *Container* of various things, of Men, Arms, Provisions, Goods, &c. Hence Sailors, speaking of their Vessel, say always, “ SHE *rides at anchor*,” “ SHE *is under sail*.”

A CITY (*Πόλις, Civitas*) and a COUNTRY (*Πάτρις, Patria*) are *feminine* also, by being (like the Ship) *Containers* and *Receivers*, and farther by being as it were the *Mothers* and *Nurses* of their respective *Inhabitants*.

THUS

(c) —διὸ καὶ ἐν τῷ ὅλῳ τὴν Γῆς φύσιν, ὡς ΘῆΛΥ καὶ ΜΗΤΕΡΑ νομίζουσιν· ΟΥΡΑΝΟΝ δὲ καὶ ἍΛΙΟΝ, καὶ εἰ τι τῶν ἄλλων τῶν τοιούτων, ὡς ΓΕΝΩΝΤΑΣ καὶ ΠΑΤΕΡΑΣ προσαγορεύουσι. Arist. de Gener. Anim. l. i. c. 2.

THUS *Virgil*,

Ch.IV.

Salve, MAGNA PARENS FRUGUM, Satur-
nia Tellus,

MAGNA VIRUM—— Geor. II. 173.

So, in that Heroic Epigram on those
brave *Greeks*, who fell at *Cbæronea*,

Γαῖα δὲ Πάτρις ἔχει κόλποις τῶν πλειῆς κα-
μόντων

Σώματα —

Their PARENT COUNTRY in HER bosom
holds

Their wearied bodies.—*

So *Milton*,

The City, which Thou seest, no other deem
Than great and glorious Rome, QUEEN of
the Earth. Par. Reg. L. IV.

As to the OCEAN, tho' from its being
the *Receiver* of all Rivers, as well as the
Container

* Demosth. in Orat. de Coronâ.

Ch IV. *Container and Productress* of so many Vegetables and Animals, it might justly have been made (like the Earth) *Feminine*; yet its *deep Voice* and *boisterous Nature* have, in spite of these reasons, prevailed to make it *Male*. Indeed the very Sound of *Homer's*

—μέγα σθένος Ὀκεανοῖο,

would suggest to a hearer, even ignorant of its meaning, that the Subject was incompatible with *female* delicacy and softness.

TIME (Χρόνος) from his mighty Efficacy upon every thing around us, is by the Greeks and English justly considered as *Masculine*. Thus in that elegant distich, spoken by a decrepit old Man,

* Ὁ γὰρ Χρόνος μ' ἔκαμψε, τέκνων ἔσοφός,
Ἀπᾶντα δ' ἐργαζόμενος ἀσθενέστερα †.

*Me TIME hath bent, that sorry Artist, HE
That surely makes, whate'er he handles,
worse.*

So

* Ω Χρόνε, πάντοίῳν θυγῶν πανεπισκοπε Δαίμων.
Græc. Anth. p. 290.

† Stob. Ecl. p. 591.

So too *Shakeſpear*, ſpeaking likewise of **Ch. IV.**
TIME,

Orl. *Whom doth HE gallop withal?*

Rof. *With a thief to the gallows.—*

As you like it.

THE Greek Θάνατος or 'Αἰδης, and the *Engliſh* DEATH, ſeem from the ſame irrefiſtible Power to have been conſidered as *Maſculine*. Even the Vulgar with us are ſo accuſtomed to this notion, that a FEMALE DEATH they would treat as ridiculous (*d*).

TAKE a few Examples of the maſculine Death.

E 2

Calli-

(*d*) Well therefore did *Milton* in his *Paradiſe Loſt* not only adopt DEATH as a *Perſon*; but conſider him as *Maſculine*: in which he was ſo far from introducing a Phantom of his own, or from giving it a *Gender not ſupported by Cuſtom*; that perhaps he had as much the *Sanction of national Opinion* for his *Maſculine Death*, as the ancient Poets had for many of their Deities.

Ch. IV. *Callimachus* upon the Elegies of his
 Friend *Heraclitus*—

‘Αἰ δὲ τεαὶ ζῶουσιν ἀήδονες, ἥσιν ὁ πάντων
 Ἀρπάγῃρ Ἀΐδης ἐκ ἐπὶ χεῖρα βάλει.

—yet thy sweet warbling strains
 Still live immortal, nor on them shall DEATH
 His band e’re lay, tho’ Ravager of all.

IN the *Alceſtis* of *Euripides*, Θάνατος or DEATH is one of the Persons of the drama; the beginning of the play is made up of dialogue between *Him* and *Apollo*; and towards its end, there is a fight between *Him* and *Hercules*, in which *Hercules* is conqueror, and rescues *Alceſtis* from his hands.

’Tis well known too, that SLEEP and DEATH are made *Brothers* by *Homer*. ’Twas to this old *Gorgias* elegantly alluded, when at the extremity of a long life he lay slumbering on his Death-bed. A Friend asked him, “ *How he did?*”——

“ SLEEP

"SLEEP (replied the old Man) *is just upon* Ch.IV.
delivering me over to the care of his
 "BROTHER (e)."

THUS *Shakespeare*, speaking of Life,
 —merely *Thou art Death's Fool*;
 For HIM *Thou labour'st by thy flight to*
shun,
And yet run'st tow'rds HIM still.
 Meaf. for Meaf.

So *Milton*,
Dire was the tossing, deep the groans;
Despair
Tended the sick, busiest from couch to couch:
And over them triumphant DEATH HIS
dart
Shook; but delay'd to strike——
 P. L. XI. 489 (f).

THE

(e) Ἦδη μὲν ὁ ΤΥΠΝΟΣ ἀρχεται παραματαί-
 θισαι Τ'ΑΔΕΛΦΩΙ. Stob. Ecl. p. 600.

(f) Suppose in any one of these examples we intro-
 duce a female Death; suppose we read,

E 3

And

Ch.IV. THE supreme Being (GOD, Θεός, *Deus*, *Dieu*, &c.) is in all languages *Masculine*, in as much as the masculine Sex is the superior and more excellent; and as He is the Creator of all, the Father of Gods and Men. Sometimes indeed we meet with such words as Τὸ Πρῶτον, Τὸ Θεῖον, *Nu-men*, DEITY (which last we *English* join to a neuter, saying *Deity itself*) sometimes I say we meet with these *Neuters*. The reason in these instances seems to be, that as GOD is prior to all things, both in dignity and in time, this Priority is better characterized and exprest by a *Negation*, than by any of those Distinctions which are *co-ordinate with some Opposite*, as Male for

*And over them triumphant Death HER dart
Shook, &c.*

What a falling off? How are the nerves and strength of the whole Sentiment weakened?

for example is co-ordinate with Female, Ch. IV.
Right with Left, &c. &c. (g),

VIRTUE (Ἀρετὴ, *Virtus*) as well as most of its Species are all *Feminine*, perhaps from their Beauty and amiable Appearance, which are not without effect even upon the most reprobate and corrupt.

E 4

—*abash'd*

(g) Thus *Ammonius*, speaking on the same Subject — ΤΟ ΠΡΩΤΟΝ λέγομεν, ἐφ' ᾧ μὴ δὲ τῶν διὰ μυθολογίας παραδόντων ἡμῖν τὰς θεολογίας ἐτόλμησέ τις ἢ ἀρρενωπὸν, ἢ θυληπρεπὴ (lege *θηλυπρεπὴ*) διαμόρφωσιν φέρειν καὶ τῆτο ἐικότως· τῷ μὲν γὰρ ἀρρενὶ τὸ θῆλυ σύσσειχον· τὸ (lege *τῷ*) δὲ ΠΑΝΤΗΙ ἈΠΛΩΣ ἈΙΤΙΩΙ σύσειχον εἶδέν. ἀλλὰ καὶ ὅταν ἀρσενικῶς ΤΟΝ ΘΕΟΝ ὀνομάζομεν, [πρὸς] τὸ σεμνότερον τῶν γενῶν τῷ ὑφειμένῳ προτιμῶντες, ὅτως αὐτὸν προσαγορεύομεν. PRIMUM dicimus, quod nemo etiam eorum, qui theologiam nobis fabularum integumentis obvolutam tradiderunt, vel maris vel fœminæ specie fingere ausus est: idque merito: conjugatum enim mari fœmininum est. CAUSÆ autem omnino ABSOLUTÆ AC SIMPLICI nihil est conjugatum. Immo vero cum DEUM masculino genere appellamus, ita ipsum nominamus, genus præstantius submisso atque humili præferentes. Ammon. in Lib. de Interpr. p. 30 b.—καὶ γὰρ ἐναντίον τῷ Πρώτῳ εἶδέν, *Aristot.* *Metaph.* A. p. 210. *Sylb.*

Ch. IV.

—abash'd the Devil stood,
 And felt, how awful Goodness is, and saw
 VIRTUE in her shape how lovely; saw,
 and pin'd
 His loss —

P. L. IV. 846.

THIS being allowed, VICE (*Kaxía*) becomes *Feminine* of course, as being, in the συζοιχία or Co-ordination of things, Virtue's natural Opposite (*b*).

THE Fancies, Caprices, and fickle Changes of FORTUNE would appear but awkwardly under a Character, that was Male: but taken together they make a
 very

(*b*) They are both represented as *Females* by *Xenophon*, in the celebrated Story of *Hercules*, taken from *Prodicus*. See *Memorab.* L. II. C. I. As to the συζοιχία here mentioned, thus *Varro*.—*Pythagoras Samius ait omnium rerum initia esse bina: ut finitum & infinitum, bonum & malum, vitam & mortem, diem & noctem.* De Ling. Lat. L. IV. See also *Arist. Metaph.* L. I. c. 5. and *Ecclesiasticus*, Chap. lxii. v. 24.

very natural *Female*, which has no small Ch. IV.
 resemblance to the Coquette of a modern
 Comedy, bestowing, withdrawing, and
 shifting her favours, as different Beaus
 succeed to her good graces.

*Transmutat incertos honores,
 Nunc mihi, nunc alij benigna.* Hor.

WHY the FURIES were made *Female*,
 is not so easy to explain, unless it be that
 female Passions of all kinds were con-
 sidered as susceptible of greater excess, than
 male Passions; and that the *Furies* were
 to be represented, as Things superlatively
 outrageous.

Talibus Aleſto dictis exarſit in iras.

*At Juveni oranti ſubitus tremor occupat
 artus :*

*Diriguere oculi: tot Erinnyſ ſibilat Hy-
 dris,*

*Tantaque ſe facies aperit: tum flammea
 torquens*

Ch. IV.

*Lumina cunctantem & quærentem dicere
plura*

*Reppulit, & geminos erexit criminibus an-
gues,*

*Verberaque insonuit, rabidoque hæc ad-
didit ore :*

En! Ego victa fitu, &c.

Æn. VII. 445 (i).

HE,

(i) The Words above mentioned, *Time, Death, Fortune, Virtue, &c.* in *Greek, Latin, French,* and most modern Languages, though they are diversified with Genders in the manner described, yet never vary the Gender, which they have once acquired, except in a few instances, where the Gender is doubtful. We cannot say $\eta \alpha \rho \epsilon \lambda \eta$ or $\delta \alpha \rho \epsilon \lambda \eta$, *hæc Virtus* or *hic Virtus, la Vertu* or *le Vertu*, and so of the rest. But 'tis otherwise in *English*. We in our own language say, *Virtue is its own Reward*, or *Virtue is her own Reward*; *Time maintains its wonted Pace*, or *Time maintains his wonted Pace*.

There is a singular advantage in this liberty, as it enables us to mark, with a peculiar force, the Distinction between the severe or *Logical* Stile, and the ornamental or *Rhetorical*. For thus when we speak of the above Words, and of all others naturally devoid of Sex,

HE, that would see more on this Sub- Ch.IV.
 ject, may consult *Ammonius the Peripate-*
tic.

as *Neuters*, we speak of them *as they are*, and as becomes a *logical Inquiry*. When we give them *Sex*, by making them Masculine or Feminine, they are from thenceforth *personified*; are a kind of *intelligent Beings*, and become, as such, the proper ornaments either of *Rhetoric* or of *Poetry*.

Thus *Milton*,

—*The Thunder*

Wing'd with red light'ning and impetuous rage,
Perhaps hath spent HIS shafts— P. Lost. I. 174.

The Poet, having just before called the *Hail*, and *Thunder*, God's *Ministers of Vengeance*, and so personified them, had he afterwards said *its* Shafts for *his* Shafts, would have destroyed his own Image, and approached withal so much nearer to *Prose*.

The following Passage is from the same Poem.

Should intermitted Vengeance arm again
HIS red right hand— P. L. II. 173.

In this Place *His Hand* is clearly preferable either to *Her's* or *It's*, by immediately referring us to *God himself* the Avenger.

I

Ch.IV. *tic* in his Commentary on the Treatise, *de Interpretatione*, where the Subject is treated at large with respect to the *Greek* Tongue. We shall only observe, that as all such Speculations are at best but Conjectures, they should therefore be received with

I shall only give one instance more, and quit this Subject.

*At his command th' up-rooted Hills retir'd
Each to HIS place: they heard his voice and went
Obsequious: Heav'n HIS wonted face renew'd,
And with fresh flourets Hill and Valley smil'd.*

P. L. VI.

See also *γ*. 54, 55, of the same Book.

Here all things are personified; the Hills *hear*, the Valleys *smile*, and the *Face* of Heaven is renewed. Suppose then the Poet had been necessitated by the laws of his Language to have said—*Each Hill retir'd to ITS Place—Heaven renewed its wonted Face*—how prosaic and lifeless would these Neuters have appeared; how detrimental to the *Prosopopeia*, which he was aiming to establish? In this therefore he was happy, that the Language, in which he wrote, imposed no such necessity; and he was too wise a Writer, to impose it on himself. 'Twere to be wished, his Correctors had been as wise on their parts.

with candour, rather than scrutinized **Ch. IV.**
 with rigour. *Varro's* words on a Subject
 near akin are for their aptness and elegance
 well worth attending. *Non mediocres enim
 tenebræ in silvâ, ubi hæc captanda; neque
 ed, quod pervenire volumus, semitæ tritæ;
 neque non in tramitibus quædam objecta,
 quæ euntem retinere possunt* *.

To conclude this Chapter. We may
 collect, from what has been said, that
 both NUMBER and GENDER appertain to
 WORDS, because in the first place they
 appertain to THINGS; that is to say, be-
 cause Substances are Many, and have either
 Sex, or no Sex; therefore Substantives have
 Number, and are Masculine, Feminine, or
 Neuter. There is however this differ-
 ence between the two Attributes: NUM-
 BER in strictness descends no lower, than
 to

* De Ling. Lat. L. IV.

Ch.IV. to *the last Rank of Species (k)*: **GENDER** on the contrary stops not here, but descends to *every Individual*, however diversified. And so much for **SUBSTANTIVES**, PROPERLY SO CALLED.

(k) The reason, why *Number* goes no lower, is, that it does not naturally appertain to *Individuals*; the cause of which see before, p. 39.

C H A P.

C H A P. V.

Concerning Substantives of the Secondary Order.

WE are now to proceed to a **SECONDARY RACE** of SUBSTANTIVES, } **Ch. V.**
 a Race quite different from any already mentioned, and whose Nature may be explained in the following manner.

EVERY Object, which presents itself to the Senses or the Intellect, is either then perceived for the *first time*, or else is recognized, as having been perceived *before*. In the former case 'tis called an Object τῆς πρώτης γνώσεως, *of the first knowledge or acquaintance* (a); in the latter

(a) See *Apoll. de Syntaxi*, l. 1. c. 16. p. 49. l. 2. c. 3. p. 103. Thus *Priscian*—*Interest autem inter demonstrationem & relationem hoc; quod demonstratio, interrogationi reddita, Primam Cognitionem ostendit;*
 Quis

Ch. V. ter 'tis called an Object τῆς δευτέρας γνώσεως, *of the second knowledge or acquaintance.*

Now as all Conversation passes between *Particulars* or *Individuals*, these will often happen to be reciprocally Objects τῆς πρώτης γνώσεως, that is to say, *till that instant unacquainted with each other.* What then is to be done? How shall the Speaker address the other, when he knows not his Name? or how explain himself by his own Name, of which the other is wholly ignorant? Nouns, as they have been described, cannot answer the purpose. The first expedient upon this occasion seems to have been Δείξις, that is, *Pointing, or Indication by the Finger or Hand*, some traces of which are still to be observed, as a part of that Action, which naturally attends our speaking. But the Authors of Language were

Quis fecit? Ego: *relatio vero* Secundam Cognitionem significat, ut, Is, de quo jam dixi. *Lib. XII. p 936. Edit. Putschii.*

were not content with this. They in- Ch. V.
 vented a Race of *Words to supply this*
Pointing; which Words, as they always
 stood for *Substantives or Nouns*, were cha-
 racterized by the Name of *Ἀντωνυμίαι*, or
 PRONOUNS (b). These also they distin-
 guished into three several sorts, calling
 them *Pronouns of the First, the Second,*
and the Third Person, with a view to cer-
 tain distinctions, which may be explained
 as follows.

SUPPOSE the Parties conversing to be
 wholly unacquainted, neither Name nor
 Countenance on either side known, and
 the

(b) Ἐκεῖνο δὲ Ἀντωνυμία, τὸ μετὰ ΔΕΪΞΕΩΣ
 ἢ ἀναφορᾶς ἈΝΤΟΝΟΜΑΖΟΜΕΝΟΝ. Apoll.
 de Synt. L. II. c. 5. p. 106. Priscian seems to con-
 sider them so peculiarly destined to the expression of *In-*
dividuals, that he does not say they supply the place of
 any Noun, but that of the *proper* Name only. And
 this undoubtedly was their original, and still is their
 true and natural use. PRONOMEN *est pars orationis,*
quæ pro nomine proprio uniuscujusque accipitur. Prisc.
 L. XII. See also Apoll. L. II. c. 9. p. 117, 118.

F

Ch. V. the Subject of the Conversation to be *the Speaker himself*. Here, to supply the place of Pointing by a Word of *equal Power*, they furnished the Speaker with the *Pronoun*, I. *I write, I say, I desire, &c.* and as the Speaker is always principal with respect to his own discourse, this they called for that reason *the Pronoun of the First Person*.

AGAIN, suppose the Subject of the Conversation to be *the Party addrest*. Here for similar reasons they invented the *Pronoun*, THOU. *Thou writest, Thou walkest, &c.* and as the Party addrest is next in dignity to the Speaker, or at least comes next with reference to the discourse; this Pronoun they therefore called *the Pronoun of the Second Person*.

LASTLY, suppose the Subject of Conversation neither the Speaker, nor the Party addrest, but *some third Object, different from both*. Here they provided another *Pronoun*, HE, SHE, or IT, which
in

in distinction to the two former was called Ch. V,
the Pronoun of the Third Person.

AND thus it was that *Pronouns* came to be distinguished by their respective PERSONS (c).

As

(c) The Description of the different PERSONS here given is taken from *Priscian*, who took it from *Apollo-nius*. *Personæ Pronominum sunt tres, prima, secunda, tertia. Prima est, cum ipsa, quæ loquitur, de se pronuntiat; Secunda, cum de eâ pronuntiat, ad quam directo sermone loquitur; Tertia, cum de eâ, quæ nec loquitur, nec ad se directum accipit Sermonem. L. XII. p. 940. Theodore Gaza gives the same distinctions. Πρώτου (πρόσωπον [c.]) ὃ περὶ ἑαυτῆς φράζει, ὁ λέγων· δεύτερον, ὃ περὶ τῆς, πρὸς ἣν ὁ λόγος· τρίτον, ὃ περὶ ἑτέρου. Gaz. Gram. L. IV. p. 152.*

This account of *Persons* is far preferable to the common one, which makes the First the *Speaker*; the Second, the *Party address*; and the Third, the *Subject*. For tho' the First and Second be as commonly described, one the *Speaker*, the other the *Party address*; yet till they become *subjects of the discourse*, they have no existence. Again as to the Third Person's being the *subject*, this is a character, which it shares in common

Ch. V. As to NUMBER, the Pronoun of each Person has it : (I) has the plural (WE), because

with both the other Persons, and which can never therefore be called a peculiarity of its own. To explain by an instance or two. When *Eneas* begins the narrative of his adventures, the *second Person* immediately appears, because he makes *Dido*, whom he addresses, the immediate subject of his Discourse.

Infandum, Regina, jubes, renovare dolorem.

From hence forward for 1500 Verses (tho' she be all that time the party address'd) we hear nothing farther of this *Second Person*, a variety of other Subjects filling up the Narrative.

In the mean time the *First Person* may be seen every where, because the *Speaker* every where is himself the *Subject*. They were indeed Events, as he says himself,

—*quæque ipse miserrima vidi,*
Et quorum pars magna fui—

Not that the *Second Person* does not often occur in the course of this Narrative ; but then it is always by a Figure of Speech, when those, who by their absence are in fact so many *Third Persons*, are converted into *Second*

because there may be many Speakers at Ch. V.
 once of the same Sentiment; as well as
 one, who, including himself, speaks the
 Sentiment of many. (THOU) has the
 plural (YOU), because a Speech may
 be spoken to many, as well as to one.
 (HE) has the plural (THEY) because
 the Subject of discourse is often many at
 once.

BUT tho' all these Pronouns have *Num-*
ber, it does not appear either in *Greek*, or
Latin, or any modern Language; that
 those of the first and second Person carry
 the distinctions of SEX. The reason seems

F 3

to

cond Persons by being introduced as *present*. The *real*
 Second Person (*Dido*) is never once hinted.

Thus far as to *Virgil*. But when we read *Euclid*,
 we find neither *First* Person, nor *Second* in any part of
 the whole Work. The reason is, that neither Speaker
 nor Party address (in which light we may always view
 the Writer and his Reader) can possibly become the
 Subject of pure Mathematics, nor indeed can any thing
 else, except abstract Quantity, which neither speaks
 itself, nor is spoken to by another.

Ch. V. to be, that the Speaker and Hearer being generally present to each other, it would have been superfluous to have mark'd a distinction by Art, which from Nature and even Dress was commonly (*d*) apparent on both sides. But this does not hold with respect to the third Person, of whose Character and Distinctions, (including Sex among the rest) we often know no more, than what we learn from the discourse. And hence it is that in most Languages *the third Person* has its *Genders*, and that even *English* (which allows its Adjectives no Genders at all) has in this Pronoun the triple (*e*) distinction of *He*, *She*, and *It*.

HENCE

(*d*) *Demonstratio ipsa secum genus ostendit.* Priscian. L. XII. p. 942. See *Apoll. de Syntax.* L. II. c. 7. p. 109.

(*e*) The Utility of this Distinction may be better found in supposing it away. Suppose for example we should read in history these words—*He caused him*

HENCE too we see the reason why a *Ch. V.*
single Pronoun (f) to each Person, an I

F 4

to

to *destroy him*—and that we were to be informed the [He], which is here thrice repeated, stood each time for something different, that is to say, for a Man, for a Woman, and for a City, whose Names were *Alexander, Thais, and Persopolis*. Taking the Pronoun in this manner, divested of its Genders, how would it appear, which was destroyed; which was the destroyer; and which the cause, that moved to the destruction? But there are no such doubts, when we hear the Genders distinguished; when instead of the ambiguous Sentence, *He caused him to destroy him*, we are told with the proper distinctions, that *SHE caused HIM to destroy IT*. Then we know with certainty, what before we could not; that the Promoter was the Woman; that her Instrument was the Hero; and that the Subject of their Cruelty was the unfortunate City.

(f) *Queritur tamen cur prima quidem Persona & secunda singula Pronomina habeant, tertiam vero sex diversæ indicent voces? Ad quod respondendum est, quod prima quidem & secunda Persona ideo non egent diversis vocibus, quod semper præsentes inter se sunt, & demonstrativæ; tertia vero Persona modo demonstrativa est, ut, Hic, Iste; modo relativa, ut Is, Ipse, &c. Priscian. L. XII. p. 933.*

Ch. V. to the *First*, and a *Thou* to the *Second*, are abundantly sufficient to all the purposes of Speech. But 'tis not so with respect to the *Third* Person. The various relations of the various Objects exhibited by this (I mean relations of near and distant, present and absent, same and different, definite and indefinite, &c.) made it necessary that here there should not be one, but *many* Pronouns, such as *He*, *This*, *That*, *Other*, *Any*, *Some*, &c.

It must be confessed indeed, that all these Words do not always appear as *Pronouns*. When they stand by themselves, and represent some Noun, (as when we say, *THIS is Virtue*, or δεικνύς, *Give me THAT*) then are they *Pronouns*. But when they are associated to some Noun (as when we say, *THIS Habit is Virtue*; or δεικνύς, *THAT Man defrauded me*) then as they supply not the place of a Noun, but only serve to ascertain one, they fall rather into the Species of *Definitives* or *Articles*. That there is indeed

deed a near relation between *Pronouns* Ch. V. and *Articles*, the old Grammarians have all acknowledged, and some words it has been doubtful to which Class to refer. The best rule to distinguish them is this—The genuine PRONOUN *always stands by itself*, assuming the *Power* of a Noun, and supplying its *place*—The genuine ARTICLE *never stands by itself*, but appears at all times associated to something else, requiring a Noun for its support, as much as Attributives or (g) Adjectives.


As

(g) Τὸ Ἄρθρον μετὰ ὀνόματι, καὶ ἡ Ἀντωνυμία ἀντ' ὀνόματι. THE ARTICLE *stands with a Noun*; but THE PRONOUN *stands for a Noun*. Apoll. L. I. c. 3. p. 22. Ἀλλὰ ἔν τα ἄρθρα, τῆς πρὸς τὰ ὀνόματα συναρτήσεως ἀποσάντα, εἰς τὴν ὑποταγμένην ἀντωνυμίαν μεταπίπτει. Now Articles, *themselves*, when they quit their Connection with Nouns, pass into such Pronoun, as is proper upon the occasion. Ibid. Again—Ὅταν τὸ Ἄρθρον μὴ μετ' ὀνόματι παραλαμβάνεται, ποιήσεται δὲ σύνταξιν ὀνόματι ἢ πρὸς

Ch. V. As to the *Coalescence* of these Pronouns, it is, as follows. The First or Second

προεκτεθειμεθα, ἐκ πάσης ἀνάγκης εἰς ἀντωνυμίαν μετα-
ληφθήσεται, εἴγε ὡς ἐγινώμενον μετ' ὀνόματι δυνάμε-
ται ὀνόματι παρελθόν. *When the Article is assumed*
without the Noun, and has (as we explained before) the
same Syntax, which the Noun has; it must of absolute ne-
cessity be admitted for a Pronoun, because it appears with-
out a Noun, and yet is in power assumed for one. Ejusd.
L. II. c. 8. p. 113. L. I. c. 45. p. 96. *Inter Pro-*
nomina & Articulos hoc interest, quod Pronomina ea pu-
tantur, quæ, cum sola sint, vicem nominis complent, ut
QUIS, ILLE, ISTE: Articuli vero cum Pronominibus,
aut Nominibus, aut Participiis adjunguntur. Donat.
Gram. p. 1753.

Priscian, speaking of the Stoics, says as follows:
ARTICULIS autem PRONOMINA connumerantes, FI-
NITOS æa ARTICULOS appellabant; ipsos autem Ar-
ticulos, quibus nos caremus, INFINITOS ARTICULOS
dicebant. Vel, ut alii dicunt, Articulos connumerabant
Pronominibus, & ARTICULARIA eos PRONOMINA
vocabant, &c. Prisc. L. I. p. 574. *Varro, speaking*
of Quisque and Hic, calls them both ARTICLES,
the first indefinite, the second definite. *De Ling. Lat.*
L. VII. See also L. IX. p. 132. *Voscius indeed in*
his Analogy (L. I. c. I.) opposes this Doctrine, be-
cause Hic has not the same power with the Greek Ar-
ticle,

Second will, either of them, by them- Ch. V.
 selves coalesce with the Third, but not 
 with each other. For example, 'tis good
 sense, as well as good Grammar, to say
 in any Language—I AM HE—THOU
 ART HE—but we cannot say—I AM
 THOU—nor THOU ART I. The reason
 is, there is no absurdity for the *Speaker* to
 be the *Subject* also of the Discourse, as
 when we say, *I am He*; or for the *Person*
address; as when we say, *Thou art He*.
 But for the same Person, in the same cir-
 cumstances, to be at once the Speaker,
 and the Party address, this is impossible;
 and so therefore is the Coalescence of the
 First and Second Person.

AND now perhaps we have seen enough
 of *Pronouns*, to perceive how they differ
 from

ticle, &c. But he did not enough attend to the antient
 Writers on this Subject, who considered all Words, as
 ARTICLES, which being associated to Nouns (and not
 standing in their place) served in any manner to ascertain,
 and determine their Signification.

Ch. V, from other Substantives. The others are *Primary*, these are their *Substitutes*; a kind of secondary Race, which were taken in aid, when for reasons already (b) mentioned the others could not be used. 'Tis moreover by means of these, and of Articles, which are nearly allied to them, that

(b) See these reasons at the beginning of this chapter; of which reasons the principal one is, that "no Noun, properly so called, implies its own Presence, 'Tis therefore to ascertain such Presence, that the Pronoun is taken in aid; and hence 'tis it becomes equivalent to *δείξαι*, that is, to *Pointing or Indicating* "by the Finger." 'Tis worth remarking in that Verse of *Persius*,

Sed pulchrum est DIGITO MONSTRARI, & dici,
HIC EST,

how the *δείξαι*, and the Pronoun are introduced together, and made to co-operate to the same end.

Sometimes by virtue of *δείξαι* the Pronoun of the third Person stands for the first.

Quod si militibus parces, erit HIC quoque Miles.

That is, *I also will be a Soldier.*

Tibul. L. II. El. 6. v. 7. See *Vulpian*,

that “ LANGUAGE, tho’ in itself only *fig.* Ch. V.
 “ nificant of *general Ideas*, is brought down
 “ to denote *that infinitude of Particulars*,
 “ which are for ever arising, and ceasing
 “ to be.” But more of this hereafter in
 a proper place.

As to the three orders of Pronouns already mentioned, they may be called *Prepositive*, as may indeed all Substantives, because they are capable of introducing or leading a Sentence, without having reference to any thing previous. But besides those there is ANOTHER PRONOUN
 (in

It may be observed too, that even in Epistolary Correspondence, and indeed in all kinds of Writing, where the Pronouns I and You make their appearance, there is a sort of *implied Presence*, which they are supposed to indicate, though the Parties are in fact at ever so great a distance. And hence the rise of that distinction in *Apollonius*, τὰς μὲν τῆς ὀφθαλμοῦ ἐννοίας, τὰς δὲ τῆς νοῦ, *that some Indications are ocular, and some are mental.* De Syntaxi, L. II. c. 3. p. 104.

Ch. V. (in *Greek* ὅς, ὅς τις (*i*) ; in *Latin*, *Qui* ; in *English*, *Who, Which, That*) a Pronoun, having a character peculiar to itself, the nature of which may be explained as follows.

SUPPOSE I was to say—*LIGHT is a Body, LIGHT moves with great celerity.*—
These

(*i*) The *Greeks*, it must be confessed, call this Pronoun ὑποτακτικὸν ἄρθρον, *the subjunctive Article*. Yet, as it should seem, this is but an improper Appellation. *Apollonius*, when he compares it to the προτακτικὸν or true *prepositive Article*, not only confesses it to differ, as being express'd by a different Word, and having a different place in every Sentence ; but in Syntax he adds, 'tis wholly different. *De Syntax. L. I. c. 43. p. 91.* *Theodore Gaza* acknowledges the same, and therefore adds—ὅθεν δὴ καὶ ὡς κυρίως αὐτὸν ἵνα ἄρθρον καλεῖ—*for these reasons this (meaning the Subjunctive) cannot properly be an Article.* And just before he says, κυρίως γὰρ αὐτὸν ἄρθρον τὸ προτακτικόν—*however properly speaking 'tis the Prepositive is the Article.* *Gram. Introd. L. IV.* The *Latins* therefore have undoubtedly done better in ranging it with the Pronouns.

These would apparently be two distinct Ch. V. Sentences. Suppose, instead of the Se-
 cond, LIGHT, I were to place the prepo-
 sitive Pronoun, IT, and say—LIGHT *is a*
Body; IT *moves with great celerity*—the
 Sentences would still be distinct and two.
 But if I add a *Connective* (as for Example
 an AND) saying—LIGHT *is a Body*, AND
it moves with great celerity—I then by
 Connection make the two into one, as
 by cementing many Stones I make one
 Wall.

Now 'tis *in the united Powers of a Con-*
nective, and another Pronoun, that we may
 see the force, and character of the Pro-
 noun here treated. Thus therefore, if
 in the place of AND IT, we substitute
 THAT, or WHICH, saying LIGHT *is a*
Body, WHICH *moves with great celerity*
 —the Sentence still retains its *Unity* and
Perfection, and becomes if possible more
 compact than before. We may with just
 reason therefore call this Pronoun the
 SUBJUNCTIVE, because it cannot (like
 the

Ch. V. the Prepositive) introduce an original Sentence, but only serves to subjoin one to some other, which is previous (*k*).

THE

(*k*) Hence we see why the Pronoun here mentioned is always necessarily the Part of some complex Sentence, which Sentence contains, either express or understood, two Verbs, and two Nominatives.

Thus in that Verse of Horace,

QUI metuens vivit, liber mihi non erit unquam.

Ille non erit liber—is one Sentence; *qui metuens vivit*—is another. *Ille* and *Qui* are the two Nominatives; *Erit* and *Vivit*, the two Verbs; and so in all other instances.

The following passage from *Apollonius* (though somewhat corrupt in more places than one) will serve to shew, whence the above Speculations are taken. Τὸ ὑποτακτικὸν ἄρθρον ἐπὶ ῥῆμα ἴδιον φέρεται, συνδεμένον διὰ τῆς ἀναφορᾶς τῷ προκειμένῳ ὀνόματι· καὶ εὐτεῦθεν ἀπλῶν λόγον ἔ παριστάνει κατὰ τὴν τῶν δύο ῥημάτων σύνταξιν (λέγω τὴν ἐν τῷ ὀνόματι, καὶ τὴν ἐν αὐτῷ τῷ ἄρθρῳ) ὅπερ πάλιν παρείπετο τῷ ΚΑΙ συνδέσμῳ. Κοινὸν μὲν (lege ΤΟ ΚΑΙ γὰρ κοινὸν μὲν) παρελάμβανε

THE Application of this SUBJUNCTIVE, Ch. V.
like the other Pronouns, is universal. It
may

Ἐστω τὸ ὄνομα τὸ προκείμενον, σύμπλεκον δὲ ἕτερον λόγον πάντως καὶ ἕτερον ῥῆμα παρελάμβανε, καὶ ἔτω τὸ, ΠΑΡΕΓΕΝΕΤΟ Ο ΓΡΑΜΜΑΤΙΚΟΣ, ΟΣ ΔΙΕΛΕΞΑΤΟ, δυνάμει τὸν αὐτὸν ἀποτελεῖ τῷ (for. τῷ) Ο ΓΡΑΜΜΑΤΙΚΟΣ ΠΑΡΕΓΕΝΕΤΟ, ΚΑΙ ΔΙΕΛΕΞΑΤΟ. *The subjunctive Article, (that is, the Pronoun here mentioned) is applied to a Verb of its own, and yet is connected withal to the antecedent Noun. Hence it can never serve to constitute a simple Sentence, by reason of the Syntax of the two Verbs, I mean that which respects the Noun or Antecedent, and that which respects the Article or Relative. The same too follows as to the Conjunction, AND. This Copulative assumes the Antecedent Noun, which is capable of being applied to many Subjects, and by connecting to it a new Sentence, of necessity assumes a new Verb also. And hence 'tis that the Words—the Grammarian came, WHO dis-coursed—form in power nearly the same sentence, as if we were to say—the Grammarian came, AND dis-coursed. Apoll. de Syntaxi, L. I. c. 43. p. 92. See also an ingenious French Treatise, called Grammaire generale & raisonnée, Chap. IX.*

The Latins, in their Structure of this Subjunctive, seem to have well represented its compound Nature of part Pronoun, and part Connective, in forming their

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QUI

Ch. V. may be the Substitute of all kinds of Substantives, natural, artificial, or abstract; as well as general, special, or particular. We may say, the *Animal, Which, &c.* the *Man, Whom, &c.* the *Ship, Which, &c.* *Alexander, Who, &c.* *Bucephalus, That, &c.* *Virtue, Which, &c. &c.*

NAY, it may even be the Substitute of all the other Pronouns, and is of course therefore expressive of all three Persons. Thus we say, I, *who now read, have near finished this Chapter*; THOU, *who now readest*; HE, *who now readeth, &c. &c.*

AND thus is THIS SUBJUNCTIVE truly a *Pronoun* from its *Substitution*, there being

QUI & QUIS from QUE and IS, or (if we go with Scaliger to the Greek) from K A I and 'O Σ, K A I and 'O. *Scal. de Cauf. Ling. Lat. c. 127.*

HOMER also expresses the Force of this *Subjunctive Pronoun* or *Article*, by help of the *Prepositive* and a *Connective*, exactly consonant to the Theory here established. See *Iliad. A. v. 270, 553. N. 571. II. 54, 157, 158.*

ing no Substantive existing, in whose place Ch. V.
 it may not stand. At the same time, it is
essentially distinguished from the other Pro-
 nouns, by this peculiar, that 'tis not only
a Substitute, but withal *a Connective* (1).

AND

(1) Before we quit this Subject, it may not be im-
 proper to remark, that in the *Greek* and *Latin* Tongues
 the two principal Pronouns, that is to say, the First
 and Second Person, the *Ego* and the *Tu* are implied in
 the very Form of the Verb itself (*γράφω, γράφεις*,
scribo, scribis) and are for that reason never *expressed*,
 unless it be to mark a Contradistinction; such as in
Virgil,

*Nos patriam fugimus; Tu, Tityre, lentus in umbrâ
 Formosam resonare doces &c.*

This however is true with respect only to the *Casus
 rectus*, or *Nominative* of these Pronouns, but not with
 respect to their *oblique Cases*, which must always be
 added, because tho' we see the *EGO* in *Amo*, and the
TU in *Amas*, we see not the *TE* or *ME* in *Amat*, or
Amant.

Yet even these *oblique Cases* appear in a different
 manner, according as they mark Contradistinction,
 or not. If they contradistinguish, then are they *com-
 monly* placed at the beginning of the Sentence, or at
 least before the Verb, or leading Substantive.

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Thus

Ch. V. AND now to conclude what we have
 said concerning Substantives. All SUB-
 STANTIVES

Thus Virgil,

— *Quid Theſea, magnum*
Quid memorem Alciden? Et MI genus ab Jove ſummo.

Thus Homer,

‘ΤΜΙΝ μὲν θεοὶ δοῖεν—
 Παῖδα δὲ ΜΟΙ λύσατε φίλην— ΙΛ. Α.

where the ‘Τμῖν and the Μοὶ ſtand, as contradistin-
 guished, and both have precedence of their reſpective
 Verbs, the ‘Τμῖν even leading the whole Sentence.
 In other inſtances, theſe Pronouns commonly take their
 place behind the Verb, as may be ſeen in examples
 every where obvious. The Greek Language went far-
 ther ſtill. When the oblique Caſes of theſe Pronouns
 happened to contradistinguish, they aſſumed a peculiar
 Accent of their own, which gave them the name of
 ὀρθοτονυμέναι, or *Pronouns uprightly accented*. When
 they marked no ſuch oppoſition, they not only took
 their place behind the Verb, but even gave it their *Ac-*
cent, and (as it were) *inclined themſelves upon it*. And
 hence they acquired the name of *Εγκλιτικάι*, that is,
Leaning or Inclining Pronouns. The Greeks too had in
 the firſt perſon *Ἐμῷ*, *Ἐμοί*, *Ἐμέ* for *Contradistinctives*,
 and *Μῷ*, *Μοί*, *Μέ* for *Enclitics*. And hence ’twas that
Apollonius contended, that in the paſſage above quoted
 from the firſt *Iliad*, we ſhould read *παῖδα δ’ ἘΜΟΙ*,
 for

STANTIVES are either *Primary*, or *Secondary*, that is to say, according to a Language more familiar and known, are either NOUNS or PRONOUNS. The NOUNS denote *Substances*, and those either *Natural*, *Artificial*, or *Abstract* *. They moreover denote Things either *General*, or *Special*, or *Particular*. The PRONOUNS, their Substitutes, are either *Prepositive*, or *Subjunctive*. THE PREPOSITIVE is distinguished into *three* Orders called the *First*, the *Second*, and the *Third* Person. THE SUBJUNCTIVE includes the powers

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of

for *παῖδα δὲ ΜΟΙ*, on account of the Contradistinction, which there occurs between the *Grecians* and *Chryses*. See *Apoll. de Syntaxi* L. I. c. 3. p. 20. L. II. c. 2. p. 102, 103.

This Diversity between the Contradistinctive Pronouns, and the Enclitic, is not unknown even to the *English* Tongue. When we say, *Give me Content*, the (*Me*) in this case is a perfect Enclitic. But when we say, *Give Me Content*, *Give Him his thousands*, the (*Me*) and (*Him*) are no Enclitics, but as they stand in opposition, assume an Accent of their own, and so become the true ὀρθοτονούμεναι.

* See before p. 37, 38.

Ch. V. of all those three, having *superadded*, as of its own, the peculiar force of a *Connective*.

HAVING done with SUBSTANTIVES,
we now proceed to ATTRIBUTIVES.

C H A P.

C H A P. VI.

Concerning Attributives.

ATTIBUTIVES are *all those principal Words, that denote Attributes,* Ch. VI.
considered as Attributes. Such for example are the Words, *Black, White, Great, Little, Wise, Eloquent, Writeth, Wrote, Writing, &c (a).*

How-

(a) In the above list of Words are included what Grammarians called *Adjectives, Verbs, and Participles*, in as much as *all of them equally denote the Attributes of Substance.* Hence 'tis, that as they are all from their very nature the Predicates in a Proposition (being all predicated of some Subject or Substance, *Snow is white, Cicero writeth, &c.*) hence I say the Appellation PHMA or VERB is employed by Logicians in an extended Sense to denote them all. Thus Ammonius explaining the reason, why Aristotle in his Tract *de Interpretatione* calls λευκός a Verb, tells us πᾶσαν Φωνὴν, κακηγορέμενον ὄρον ἐν προτάσει ποιῆσαν, 'PHMA καλεῖσθαι, *that every Sound articulate, that forms the*

Ch. VI. **HOWEVER**, previously to these, and to every other possible Attribute, whatever a thing may be, whether black or white, square or round, wise or eloquent, writing or thinking, it must *first* of necessity **EXIST**, before it can possibly be any thing else. For **EXISTENCE** may be considered as *an universal Genus*, to which all things of all kinds are at all times to be referr'd. The Verbs therefore, which denote it, claim precedence of all others, as being essential to the very being of every Proposition, in which they may still be found, either *express*, or by *implication*; *express*, as when we say, *The Sun is bright*; by
im-

Predicate in a Proposition, is called a VERB. p. 24. Edit. Ven. Priscian's observation, though made on another occasion, is very pertinent to the present. Non Declinatio, sed proprietas excutienda est significationis. L. II. p. 576. And in another place he says—non similitudo declinationis omnimodo conjungit vel discernit partes orationis inter se, sed vis ipsius significationis. L. XIII. p. 970.


implication, as when we say, *The Sun* Ch.VI.
rises, which means, when resolved, *The*
Sun is rising (b).

THE Verbs, *Is*, *Groweth*, *Becometh*,
Est, *Fit*, ὑπάρχει, ἐστὶ, πείλει, γίγνεται, are
all of them used to express this *general*
Genus. The *Latins* have called them
Verba substantiva, *Verbs substantive*, but
the *Greeks* ῥήματα ὑπαρκτικά, *Verbs of*
Existence, a Name more apt, as being
of greater latitude, and comprehending
equally as well *Attribute*, as *Substance*.
The principal of those Verbs, and which
we shall here particularly consider, is the
Verb, ἔστι, *Est*, *Is*.

Now all *EXISTENCE* is either *abso-*
lute or *qualified*—*absolute*, as when we
say, *B is*; *qualified*, as when we say, *B*
is AN ANIMAL; *B is BLACK*, *is ROUND*,
&c.

WITH

(b) See *Metaphys. Aristot.* L.V. c. 7. Edit. Du-Vall.

Ch.VI.  WITH respect to this difference, the Verb (is) can by itself express *absolute Existence*, but never the *qualified*, without subjoining the particular Form, because the Forms of Existence being in number infinite, if the particular Form be not express'd, we cannot know which is intended. And hence it follows, that when (is) only serves to subjoin some such Form, it has little more force, than that of a mere *Affertion*. 'Tis under the same character, that it becomes a latent part in every other Verb, by expressing that Affertion, which is one of their Essentials. Thus, as was observed just before, *Riseth* means, *is rising*; *Writeth*, *is writing*.

AGAIN—As to EXISTENCE in general, it is either *mutable*, or *immutable*; *mutable*, as in the *Objects of Sensation*; *immutable*, as in the *Objects of Intellection and Science*. Now *mutable* Objects exist all in *Time*, and admit the several Distinctions

stinctions of present, past, and future. Ch.VI.
 But *immutable Objects know no such Di-*
stinctions, but rather stand opposed to all
 things temporary.

AND hence two different Significations
 of the substantive Verb (IS) according
 as it denotes *mutable*, or *immutable Be-*
ing.

FOR example, if we say, *This Orange*
is ripe, (IS) meaneth, *that it existeth so*
now at this present, in opposition to *past*
time, when it was green, and to *future*
time, when it will be rotten.

BUT if we say, *The Diameter of the*
Square is incommensurable with its side,
 we do not intend by (IS) that it is incom-
 mensurable *now*, having been *formerly*
 commensurable, or being to become so
hereafter; on the contrary we intend that
Perfection of Existence, to which *Time*
 and *its Distinctions* are utterly unknown.
 'Tis under the same meaning we employ
 this

Ch. VI. this Verb, when we say, **TRUTH IS,** or, **GOD IS.** The opposition is not of *Time present to other Times*, but of *necessary Existence to all temporary Existence whatever (c).* And so much for *Verbs of Existence*, commonly called *Verbs substantive.*

WE are now to descend to the common Herd of Attributives, such as *black* and *white*, *to write*, *to speak*, *to walk*, &c. among which when compared and opposed to each other, one of the most eminent distinctions appears to be this. Some, by being joined to a proper Substantive,

(c) *Cum enim dicimus, DEUS EST, non eum dicimus NUNC ESSE, sed tantum IN SUBSTANTIA ESSE, ut hoc ad immutabilitatem potius substantiæ, quam ad tempus aliquod referatur. Si autem dicimus, DIES EST, ad nullam diei substantiam pertinet, nisi tantum ad temporis constitutionem; hoc enim, quod significat, tale est, tanquam si dicamus, NUNC EST. Quare cum dicimus ESSE, ut substantiam designemus, simpliciter EST addimus; cum vero ita ut aliquid præsens significetur, secundum Tempus. Boeth. in Lib. de Interpr. p. 307. See also Plat. Tim. p. 37, 38. Edit. Serrani.*

stantive *make* without farther help a *perfect assertive* Sentence; while the rest, *tho' otherwise perfect, are in this respect deficient.* Ch. VI.

To explain by an example. When we say, *Cicero eloquent, Cicero wise*, these are imperfect Sentences, though they denote a Substance and an Attribute. The reason is, that they want an *Assertion*, to shew that such Attribute appertains to such Substance. We must therefore call in the help of an Assertion elsewhere, an (*IS*) or a (*WAS*) to complete the Sentence, saying, *Cicero IS wise, Cicero WAS eloquent.* On the contrary, when we say, *Cicero writeth, Cicero walketh*, in instances like these there is no such occasion, because the Words (*writeth*) and (*walketh*) imply in their own Form not an Attribute only, but an Assertion likewise. Hence 'tis they may be resolved, the one into *Is* and *Writing*, the other into *Is* and *Walking*.

Now

Ch. VI. Now all those Attributives, which have this complex Power of denoting both an Attribute and an Assertion, make that Species of Words, which Grammarians call VERBS. If we resolve this complex Power into its distinct Parts, and take *the Attribute alone* without the Assertion, then have we PARTICIPLES. All other Attributives, besides the two Species before, are included together in the general Name of ADJECTIVES.

AND thus is it, that ALL ATTRIBUTIVES are either VERBS, PARTICIPLES, or ADJECTIVES.

BESIDES the Distinctions abovementioned, there are others, which deserve notice. Some Attributes have their Essence in *Motion*; such are *to walk, to fly, to strike, to live*. Others have it in the *privation of Motion*; such are *to stop, to rest, to cease, to die*. And lastly, others have it in subjects, *which have nothing to*

2 do

do with either Motion or its Privation; Ch. VI.
 such are the Attributes of, *Great and Little, White and Black, Wise and Foolish,*
 and in a word the several *Quantities*, and
Qualities of all Things. Now these last
 are ADJECTIVES; those which denote
Motions, or their *Privation*, are either
 VERBS OR PARTICIPLES.

AND this Circumstance leads to a farther Distinction, which may be explain'd as follows. That *all Motion is in Time*, and therefore, wherever it exists, implies *Time* as its concomitant, is evident to all and requires no proving. But besides this, *all Rest or Privation of Motion implies Time likewise*. For how can a thing be said to rest or stop, by being in *one Place* for *one Instant* only?—so too is that thing, which moves with the greatest velocity. † To stop therefore or rest, is to be in *one Place* for *more than one Instant*, that is to say,
during


† Thus *Proclus* in the Beginning of his Treatise concerning *Motion*. Ηρεμῶν ἐστὶ τὸ πρῶτον καὶ δεύτερον ἐν τῷ αὐτῷ τόπῳ ὄν, καὶ αὐτὸ, καὶ τὰ μέρη.

Ch. VI. *during an Extension between two Instants,*
 and *this* of course gives us the Idea of
TIME. As therefore *Motions* and their *Privation* imply *Time* as their Concomitant, so
VERBS, which denote them, come to denote
TIME also (*d*). And hence the Origin
 and Use of **TENSES**, “ which are so many
 “ different Forms, assigned to each Verb,
 “ to shew, without altering its principal
 “ Meaning, the various **TIMES** in which
 “ such Meaning may exist.” Thus *Scribit*,
Scriptit, *Scripterat*, and *Scribet*, denote
 all equally the Attribute, *To Write*, while
 the difference between them, is, that they
 denote *Writing in different Times*.

SHOULD

(*d*) The antient Authors of Dialectic or Logic have well described this Property. The following is part of their Definition of a Verb—ῥῆμα δὲ ἐστὶ τὸ προσσημαῖνον χρόνον, *a Verb is something, which signifies Time OVER AND ABOVE* (for such is the force of the Proposition, Πρὸς.) If it should be asked, *over and above what?* It may be answered over and above its principal Signification, which is to denote some moving and energizing Attribute. See *Arist. de Interpret. c. 3.* together with his Commentators *Ammonius* and *Boethius*.

3

SHOULD it be asked, whether *Time* it- Ch.VI.
 self may not become upon occasion the 
 Verb's *principal* Signification ; 'tis answered, No. And this appears, because *the*
same Time may be denoted by different
 Verbs (as in the Words, *writeth* and *speake-*
th) and *different Times* by the same Verb
 (as in the Words, *writeth* and *wrote*) nei-
 ther of which could happen, were *Time*
 any thing more, than a meer *Concomitant*.
 Add to this, that when Words denote
Time, not collaterally, but principally,
 they cease to be Verbs, and become either
 Adjectives, or Substantives. Of the Ad-
 jective kind are *Timely*, *Yearly*, *Dayly*,
Hourly, &c. of the Substantive kind are
Time, *Year*, *Day*, *Hour*, &c.

THE most obvious Division of *TIME* is
 into Present, Past, and Future, nor is any
 Language complete, whose Verbs have
 not *TENSES*, to mark these Distinctions.
 But we may go still farther. *Time* past
 and future are both *infinitely* extended.

H

Hence

Ch. VI. Hence 'tis that in *universal Time past* we may assume *many particular Times past*, and in *universal Time future*, *many particular Times future*, some more, some less remote, and corresponding to each other under different relations. Even *present Time itself* is not exempt from these Differences, and as necessarily implies *some degree of Extension*, as does every given Line, however minute.

HERE then we are to seek for the Reason, which first introduced into Language that variety of Tenses. It was not it seems enough to denote *indefinitely* (or by Aorists) mere Present, Past, or Future, but 'twas necessary on many occasions to define with more precision, *what kind* of Past, Present, or Future. And hence the multiplicity of Futures, Præterits, and even Present Tenses, with which all Languages are found to abound, and without which it would be difficult to ascertain our Ideas.

How-

HOWEVER as the Knowledge of TENSES Ch.VI. depends on the Theory of TIME, and this is a subject of no mean Speculation, we shall reserve it by itself for the following Chapter.

H 2 C H A P.

CHAP. VII.

Concerning Time, and Tenses.

C. VII. **T**IME and SPACE have this in common, that they are both of them by nature things *continuous*, and as such they both of them imply *Extension*. Thus between *London* and *Salisbury* there is the Extension of *Space*, and between *Yesterday* and *To-morrow*, the Extension of *Time*. But in this they differ, that all the Parts of Space exist *at once* and *together*, while those of Time only exist *in Transition* or *Succession* (a). Hence then we may gain some Idea of TIME, by considering it under the notion

(a) See Vol. I. p. 275. Note XIII. To which we may add, what is said by *Ammonius*—οὐδὲ γὰρ ὁ χρόνος ἑλθὼν ἅμα ὑφίσταται, ἀλλ' ἢ κατὰ μόνον τὸ ΝΥΝ· ἐν γὰρ τῷ γίνεσθαι καὶ φθείρεσθαι τὸ εἶναι ἔχει. TIME doth not subsist the whole at once, but only in a single NOW or INSTANT; for it hath its Existence in becoming and in ceasing to be. Amm. in Predicam. p. 82. b.

notion of a *transient Continuity*. Hence C. VII.
 also, as far as the affections and proper-
 ties of *Transition* go, Time is *different*
 from Space; but as to those of *Exten-*
sion and *Continuity*, they perfectly co-
incide.

LET us take, for example, such a part
 of Space, as a Line. In every given LINE
 we may assume any where a *Point*, and
 therefore in every given *Line* there may be
 assumed infinite *Points*. So in every given
 TIME we may assume any where a *Now*
 or *Instant*, and therefore in every given
Time there may be assumed infinite *Nows*
 or *Instants*.

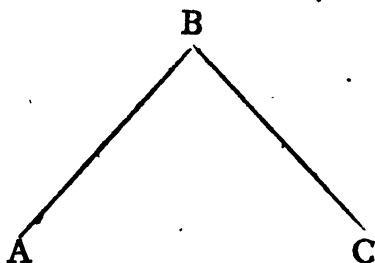
FARTHER still—A POINT is the *Bound*
 of every finite *Line*; and A NOW or IN-
 STANT, of every finite *Time*. But altho'
 they are *Bounds*, they are neither of them
Parts, neither the *Point* of any *Line*, nor
 the *Now* or *Instant* of any *Time*. If this
 appear strange, we may remember, that
 the *Parts* of any thing *extended* are neces-

C.VII. *farily extended* also, it being essential to their character, *that they should measure their Whole.* But if a *Point* or *Now* were *extended*, each of them would contain within it self *infinite other Points*, and *infinite other Nows* (for these may be assumed infinitely within the minutest Extension) and this, 'tis evident, would be absurd and impossible.

THESE Assertions therefore being admitted, and both *Points* and *Nows* being taken as *Bounds*, but not as *Parts* (*b*), it will follow,

(*b*) —Φανερόν ὅτι ἕδὲ μόριον τὸ ΝΥΝ τῷ χρόνῳ, ὥσπερ ἕδ' αἱ σιγμαὶ τῆς γραμμῆς· αἱ δὲ γραμμαὶ δύο τῆς μίας μόρια. 'Tis evident that A NOW or Instant is no more a part of Time, than POINTS are of a Line. The Parts indeed of one Line are two other Lines, Natur. Aufc. L. IV. c. 17. And not long before.—Τὸ δὲ ΝΥΝ ἢ μέρος μετρεῖ, τε γὰρ τὸ μέρος, καὶ σύγκεισθαι δεῖ τὸ ὅλον ἐκ τῶν μερῶν· ὁ δὲ ΧΡΟΝΟΣ ἢ δοκεῖ σύγκεισθαι ἐκ τῶν ΝΥΝ. A NOW is no Part of Time; for a Part is able to measure its Whole, and the Whole is necessarily made up of its Parts; but TIME doth not appear to be made up of Nows. Ibid. c. 14.

follow, that in the same manner as *the same* C. VII. *Point* may be the *End* of one Line, and the *Beginning* of another, so the *same Now* or *Instant* may be the *End* of one Time, and the *Beginning* of another. Let us suppose for example, the Lines. A B, B C.



I say that the Point B, is the End of the Line A B, and the Beginning of the Line, B C. In the same manner let us suppose A B, B C to represent certain Times, and let B be a *Now* or *Instant*. In such case I say that the *Instant* B is the End of the Time A B, and the Beginning of the Time, B C. I say likewise of these two Times, that with respect to the *Now* or *Instant*, which they include, the first of them is necessarily PAST TIME, as being *previous* to it; the other is necessarily FUTURE, as being *subsequent*. As therefore every Now

C. VII. or INSTANT always exists in Time, and without being Time, is *Time's Bound*; the Bound of *Completion* to the *Past*, and the Bound of *Commencement* to the *Future*; from hence we may conceive its nature or end, which is *to be the Medium of Continuity between the Past and the Future, so as to render Time, thro' all its Parts, one Intire and Perfect Whole (c).*

FROM the above Speculations, there follow some Conclusions, which may be perhaps called Paradoxes, till they have been attentively considered. In the first place *there cannot (strictly speaking) be any such*

(c) Τὸ δὲ ΝΤΝ ἐστὶ συνέχεια χρόνου, ὥσπερ ἐλέχθη· συνέχει γὰρ τὸν χρόνον, τὸν παρελθόντα καὶ ἐσόμενον, καὶ ὅλως πέρας χρόνος ἐστίν· ἐστὶ γὰρ τῷ μὲν ἀρχή, τῷ δὲ τελευτή. A Now or Instant is (as was said before) the Continuity or holding together of Time; for it makes Time continuous, the past and the future, and is in general its Boundary, as being the Beginning of one Time and the Ending of another. Natur. Auscult. L. IV. c. 19. Συνέχεια in this place means not Continuity, as standing for Extension, but rather that Junction or Holding together, by which Extension is imparted to other things.

such thing as Time present. For if all Time C.VII.
be *transient* as well as *continuous*, it cannot
like a Line be present all together, but part
will necessarily be gone, and part be com-
ing. If therefore any portion of its Con-
tinuity were to be present *at once*, it would
so far quit its *transient* nature, and be *Time*
no longer. But if no Portion of its Con-
tinuity can be thus present, how can *Time*
possibly be *present*, to which such Conti-
nuity is essential?

FARTHER, than this—If there be no
such thing as *Time Present*, there can be *no*
Sensation of Time by any one of the Senses.
FOR ALL SENSATION is of the † *Present only*,
the Past being preserved not by *Sense* but by
Memory, and the Future being anticipated
by *Prudence* only and wise *Forefight*.

BUT if *no Portion* of Time be the ob-
ject of any *Sensation*; farther, if the Pre-
sent

† Ταυτῇ γὰρ (αἰσθῆσει ἴσ.) ὅτε τὸ μέλλον, ὅτε
τὸ γιγνόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μόον.
Αἰς. περὶ Μνήμ. Α. α.

C.VII. *sent never exist; if the Past be no more; if the Future be not as yet; and if these are all the Parts, out of which TIME is compounded: how strange and shadowy a Being do we find it? How nearly approaching to a perfect Non-entity (d)? Let us try however, since the Senses fail us, if we have not Faculties of higher power, to seize this fleeting Being.*

THE World has been likened to a variety of Things, but it appears to resemble no one more, than some moving Spectacle

(d) "Οτι μὲν ἔν ὅλῳς ἔκ ἔστιν, ἡ μόγις καὶ ἀμυδρῶς, ἐκ τῶν δὲ τις αὖ ὑποπτεύσει· τὸ μὲν γὰρ αὐτῆς γέγονε, καὶ ἔκ ἔστι· τὸ δὲ μέλλει, καὶ ἔπω ἔστι· ἐκ δὲ τῶν καὶ ὁ ἀπειρὸς καὶ ὁ αἰεὶ λαμβανόμενος χρόνος σύγκειται· τὸ δ' ἐκ μὴ ὄντων συσκέιμενον, ἀδύνατον αὖ δόξειε κατέχειν ποτὲ εἶς. *That therefore TIME exists not at all, or at least has but a faint and obscure existence, one may suspect from hence. A part of it has been, and is no more; a part of it is coming, and is not as yet; and out of these is made that infinite Time, which is ever to be assumed still farther and farther. Now that which is made up of nothing but Non-entities, it should seem was impossible ever to participate of Entity.* Natural. Aufc. L. IV. c. 14. See also Philop. M.S. Com. in Nicomach. p. 10.

tacle (such as a Proceſſion or a Triumph) C. VII.
 that abounds in every part with ſplendid
 Objects, ſome of which are ſtill departing,
 as faſt as others make their appearance.
 The Senſes look on, while the ſight paſſes,
 perceiving as much as is *immediately preſent*,
 which they report *with tolerable accuracy* to
 the Soul's ſuperior Powers. Having done
 this, they have done their duty, being con-
 cerned with nothing, ſave what is preſent
 and inſtantaneous. But to the *Memory*, to
 the *Imagination*, and above all to the *Intel-*
lect, the ſeveral *Nows* or *Instants* are not loſt,
 as to the *Senſes*, but are preſerved and made
 Objects of *ſteady* comprehension, however in
 their own nature they may be *transitory* and
paſſing. “ Now 'tis from contemplating two
 “ or more of theſe Inſtants under one view,
 “ together with that Interval of Continuity,
 “ which ſubſiſts between them, that we
 “ acquire inſenſibly the Idea of TIME (e).”
 For

(d) Τότε φημὲν γεγονέναι χρόνον, ὅταν τῷ προτέρῳ
 καὶ ὑστέρῳ ἐν τῇ κινήσει αἰσθησις λάβωμεν. Ὁρίζομεν
 δὲ

C.VII. For example : *The Sun rises* ; this I remember ; *it rises again* ; this too I remember. These Events are not together ; there is

δὲ τῷ ἄλλο κ, ἄλλο ὑπολαβεῖν αὐτὰ, κ μεταξὺ τι αὐτῶν ἕτερον· ὅταν γὰρ τὰ ἄκρα ἕτερα τῷ μέσῳ νοήσωμεν, κ δύο εἴπῃ ἡ ψυχὴ τὰ Ν Τ Ν, τὸ μὲν πρότερον, τὸ δὲ ὕστερον, τότε κ τῷτο Φαμὲν εἶναι ΧΡΟΝΟΝ. 'Tis then we say there has been TIME, when we can acquire a Sensation of prior and subsequent in Motion. But we distinguish and settle these two, by considering one first, then the other, together with an interval between them different from both. For as often as we conceive the Extremes to be different from the Mean, and the Soul talks of two Nows, one prior and the other subsequent, then 'tis we say there is TIME, and this 'tis we call TIME. Natural. Auscult. L. IV. c. 16. Themistius's Comment upon this passage is to the same purpose. Ὅταν γὰρ ὁ νῦν ἀναμνησθεὶς τῷ Νῦν, ὃ χθὲς εἶπεν, ἕτερον πάλιν εἶπῃ τὸ τήμερον, τότε κ χρόνου εὐθὺς ἐνενόησεν, ὑπὸ τῶν δύο Νῦν ὀριζόμενον, οἷον ὑπὸ περάτων δυοῖν· κ ἔτω λέγειν ἔχει, ὅτι ποσὸν ἐστὶ πεντεκαίδεκά ὥρων, ἢ ἐκκαίδεκα, οἷον ἐξ ἀπείρου γραμμῆς πηχυαίαν δύο σημείοις ἀποτεμνόμενῳ. For when the Mind, remembring the Now, which it talked of yesterday, talks again of another Now to-day, then 'tis it immediately has an idea of TIME, terminated by these two Nows, as by two Boundaries ; and thus is it enabled to say, that the Quantity is of fifteen, or of sixteen hours, as if it were to sever a Cubit's length from an infinite Line by two Points. Themist. Op. edit. Aldi, p. 45. b.

is an *Extension* between them—not how-
 ever of *Space*, for we may suppose the Place C. VII.
 of rising the same, or at least to exhibit no
 sensible difference. Yet still we recognize
some Extension between them. Now what
 is this Extension, *but a natural Day*? And
 what is that, but pure *Time*? 'Tis after the
 same manner, by recognizing two new
 Moons, and the Extension between these:
 two vernal Equinoxes, and the Extension
 between these; that we gain Ideas of other
 Times, such as *Months* and *Years*, which are
 all so many Intervals, described as above;
 that is to say, *passing Intervals of Continuity*
between two Instants viewed together.

AND thus 'tis THE MIND acquires the
 Idea of TIME. But this Time it must be
 remembred is PAST TIME ONLY, which
 is always the *first* Species, that occurs to
 the human Intellect. How then do we
 acquire the Idea of TIME FUTURE? The
 answer is, we acquire it *by Anticipation*.
 Should it be demanded still farther, *And*
what is Anticipation? We answer, that in
 2 this

C. VII. this case 'tis a kind of reasoning by analogy from similar to similar, from Successions of Events, that are past already, to similar Successions, that are presumed hereafter. For example : I observe as far back as my memory can carry me, how every day has been succeeded by a night ; that night, by another day ; that day, by another night ; and so downwards in order to the Day that is now. Hence then I *anticipate a similar Succession* from the present Day, and thus gain the Idea of Days and Nights *in futurity*. After the same manner, by attending to the periodical Returns of New and Full Moons ; of Springs, Summers, Autumns and Winters, all of which in Time past I find never to have failed, I *anticipate a like orderly and diversified Succession*, which makes Months, and Seasons, and Years, *in Time future*.

We go farther than this, and not only thus anticipate in these *natural* Periods, but even in matters of *human* and *civil* concern. For example : Having observed in many
past

past instances how Health had succeeded C. VII.
 to Exercise, and Sickness to Sloth; we an-
 ticipate *future* Health to those, who, being
now sickly, use exercise; and *future* Sick-
 ness to those, who, being *now* healthy, are
 slothful. 'Tis a variety of such observa-
 tions, all respecting one subject, which when
 systematized by just reasoning, and made
 habitual by due practice, form the charac-
 ter of a Master-Artist, or Man of *practical*
 Wisdom. If they respect the human Body
 (as above) they form the Physician; if mat-
 ters military, the General; if matters na-
 tional, the Statesman; if matters of private
 life, the Moralist; and the same in other
 Subjects. All these several Characters in
 their respective ways may be said to possess
 a kind of prophetic discernment, which not
 only presents them *the barren prospect* of
 Futurity (a prospect not hid from the mean-
 est of Men) but shews withal those Events,
 which are likely to attend it, and thus en-
 ables them to act with superior certainty
 and rectitude. And hence it is, that (if we
 except those, who have had diviner assist-
 ances)

C. VII. ances) we may justly say, as was said of old,
 { *He's the best Prophet, who conjectures
 well (f).*

FROM

(f) Μάντις δ' ἀριστος, ὅστις ἐκάζει καλῶς.

So Milton.

*Till old Experience do attain
 To something like Prophetic Strain.'*

*Et facile existimari potest, Prudentiam esse quodam-
 modo Divinationem.*

Corn. Nep. in Vit. Attici.

There is nothing appears so clearly an object of the MIND or INTELLECT ONLY, as *the Future* does, since we can find no place for its existence any where else. Not but the same, if we consider, is equally true of *the Past*. For tho' it may have once had another kind of being, when (according to common Phrase) *it actually was*, yet was it then something *Present*, and not something *Past*. *As Past*, it has no existence but in THE MIND or MEMORY, since had it in fact any other, it could not properly be called Past. 'Twas this intimate connection between TIME, and the SOUL, that made some Philosophers doubt, *whether if there was no Soul, there could be any Time*, since Time appears to have its Being in no other region. Πότερον δὲ μὴ ὅστις ψυχῆς ἔστι ἂν ὁ χρόνος, ἀπορήτειν ἂν τις, κ. τ. λ. Natur. Aufcult. L. IV. c. 20. Themistius, who comments the above passage, expresses himself more positively. Εἰ τοῦτο διχῶς λέγεται τότε ἀριθμητὸν ἢ τὸ ἀριθμύμενον, τὸ μὲν τὸ ἀριθμητὸν δηλαδὴ δυνάμει, τὸ δὲ ἐν-εργείᾳ, ταῦτα δὲ εἰς αὐτὸν ὑποσώζει, μὴ ὅστις τὰ ἀριθμύ-
 σοντες

FROM what has been reasoned it ap- C.VII.
 pears, that Knowledge of *the Future*
 comes from Knowledge of *the Past*; as
 does Knowledge of *the Past* from Know-
 ledge of *the Present*, so that their Order
 to us is that of PRESENT, PAST, and
 FUTURE.

OF these Species of Knowledge, that of
 the *Present* is the lowest, not only as *first in*
perception, but as far the more extensive,
 being necessarily common to all *animal* Be-
 ings, and reaching even to Zoophytes, as
 far as they possess *Sensation*. Knowledge
 of *the Past* comes next, which is superior
 to the *former*, as being confined to those
 Animals, that have *Memory* as well as
Senses. Knowledge of *the Future* comes
 last,

συντός μήτε δυνάμει μήτε ενεργεία, φανερόν ὡς οὐκ ἂν ὁ
 χρόνος εἴη, μὴ ὕστερ ψυχῆς. Them. p. 48. Edit.
 Aldi. Vid. etiam ejusd. Comm. in Lib. de An. p. 94.

C. VII. last, as being derived from the other two,
 Arist. de An. II. 3. p. 28. and which is for that reason *the most excellent* as well as *the most rare*, since Nature in her superadditions rises from worse always to better, and is never found to sink from better down to worse*.

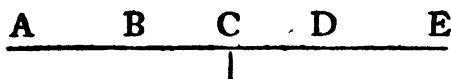
AND now having seen, how we acquire the Knowledge of *Time past*, and *Time future*; which is first in perception, which first in dignity; which more common, which more rare; let us compare them both to the *present Now* or *Instant*, and examine what relations they maintain towards it.

IN the first place there may be *Times* both *past* and *future*, in which the *present Now* has no existence, as for example in *Yesterday*, and *To-morrow*.

AGAIN,

* See below, Note (r) of this Chapter.

AGAIN, the *present Now* may so far be- C.VII.
 long to *Time* of either sort, as to be *the*
End of the past, and *the Beginning* of the
 future; but it cannot be included *within*
 the limits of either. For if it were possible,
 let us suppose C the *present Now* included



within the limits of the *past Time* A D.
 In such case C D, part of the past Time
 A D, will be subsequent to C the *present*
Now, and so of course be *future*. But
 by the Hypothesis it is *past*, and so will be
 both Past and Future at once, which is
 absurd. In the same manner we prove
 that C cannot be included within the li-
 mits of a *future Time*, such as B E.


WHAT then shall we say of such *Times*,
 as *this Day*, *this Month*, *this Year*, *this*

C. VII. Century, all which include within them *the present Now?* They cannot be *past Times* or *future*, from what has been proved; and *present Time has no existence*, as has been proved likewise *. Or shall we allow them to be present, *from the present Now, which exists within them*; so that from the Presence of *that* we call *these* also present, tho' the shortest among them has infinite parts always absent? If so, and in conformity to custom we allow such *Times present*, as present Days, Months, Years, and Centuries, each must of necessity be *a compound of the Past and the Future*, divided from each other by some present Now or Instant, and *jointly* called PRESENT, while *that Now remains within them*. Let us suppose for example the Time XY, which

f . . . X A B C D E Y . . . g

let

* Sup. p. 104.

let us call a Day, or a Century; and let C.VII. the present *Now* or *Instant* exist at A.  I say, in as much as A exists within XY, that therefore XA is Time past, and AY Time future, and the whole XA, AY, *Time present*. The same holds, if we suppose the present Now to exist at B, or C, or D, or E, or any where before Y. When the present Now exists at Y, then is the whole XY *Time past*, and still more so, when the Now gets to g, or onwards. In like manner before the Present Now entered X, as for example when it was at f, then was the whole XY *Time future*; 'twas the same, when the present Now was at X. When it had past that, then XY became *Time present*. And thus 'tis that TIME is PRESENT, while passing, in its PRESENT NOW or INSTANT. 'Tis the same indeed here, as it is in *Space*. A Sphere passing over a Plane, and being for that reason present to it, is only present to that Plane *in a single Point at once*,

C.VII. while during the whole progression its
 Parts absent are *infinite* (g).

FROM what has been said, we may
 perceive that ALL TIME, of every deno-
 mination,

(g) PLACE, according to the antients, was either mediate, or immediate. I am (for example) in *Europe*, because I am in *England*; in *England*, because in *Wiltshire*; in *Wiltshire*, because in *Salisbury*; in *Salisbury*, because in *my own house*; in *my own house*, because in *my study*. THIS IS MEDiate PLACE. And what is my IMMEDIATE PLACE? 'Tis the internal Bound of that containing Body (whatever it be) which co-incides with the external Bound of my own Body. Τὸ περιέχον-τος πέρας, καὶ ὃ περιέχει τὸ περιεχόμενον. Now as this immediate Place is included within the limits of all the former Places, 'tis from this relation that those mediate Places also are called each of them *my Place*, tho' the least among them so far exceed my magnitude. To apply this to TIME. The *Present Century* is present in the *present Year*; that, in the *present Month*; that, in the *present Day*; that, in the *present Hour*; that, in the *present Minute*. 'Tis thus by circumscription within circumscription that we arrive at THAT REAL AND INDIVISIBLE INSTANT, which by being itself the *very Effence of the Present*, diffuses PRESENCE throughout

nomination, is divisible and extended. But C. VII.
 if so, then whenever we suppose a definite
Time, even though it be a *Time present*, it
 must needs have a *Beginning*, a *Middle*,
 and an *End*. And so much for *TIME*.

Now from the above Doctrine of *TIME*,
 we propose by way of Hypothesis the fol-
 lowing Theoric of *TENSES*.

THE TENSES are used to mark Present,
 Past, and Future Time, either *indefinitely*
 I 4 with-

all, even the largest of Times, which are found to in-
 clude it within their respective limits. Nicephorus Blem-
 mides speaks much to the same purpose. Ἐνεσ-ώς ἂν
 χρόνος ἐστὶν ὃ ἐφ' ἑκάτερα παρακείμενος τῷ κυρίως
 ΝΤ'Ν· χρόνος μερικός, ἐκ παρεληλυθότος καὶ μέλλοντος
 συνεσ-ώς, καὶ διὰ τὴν πρὸς τὸ κυρίως ΝΤ'Ν γεινιάσιν,
 ΝΤ'Ν λεγόμενος καὶ αὐτός. PRESENT TIME there-
 fore is that which adjoins to the REAL NOW or INSTANT
 on either side, being a limited Time made up of Past and
 Future, and from its vicinity to that REAL NOW said to
 be NOW also itself. Ἐπιλ. Φυσικῆς Κεφ. θ'. See also
 Arist. Physic. L. IV. c. 6. L. VI. c. 2, 3, &c.

C. VII. without reference to any Beginning, Middle, or End; or else *definitely*, in reference to such distinctions,

IF *indefinitely*, then have we THREE TENSES, an Aorist of the Present, an Aorist of the Past, and an Aorist of the Future. If *definitely*, then have we three Tenses to mark the *Beginnings* of these three Times; three, to denote their *Middles*; and three to denote their *Ends*; in all NINE,

THE three first of these Tenses we call the Inceptive Present, the Inceptive Past, and the Inceptive Future. The three next, the Middle Present, the Middle Past, and the Middle Future. And the three last, the Completive Present, the Completive Past, and the Completive Future,

AND thus 'tis, that the TENSES in their natural Number appear to be TWELVE;
three

C. VII.

Middle or extended Past.

^aἘγραφον οἱ ἐτύλχανον γράφων. *Scribebam.*

I was writing.

Completive Past.

Ἐγγράφειν. *Scripseram.* I had done writing.

Inceptive Future.

Μελλήσω γράφειν. *Scripturus ero.* I
shall be beginning to write.

Middle or extended Future.

*Ἔσομαι γράφων. *Scribens ero.* I shall be writing.

Completive Future.

Ἔσομαι γεγραπώς. *Scripturo.* I shall have done writing.

It is not to be expected that the above Hypothesis should be justified through all instances in every language. It fares with Tenses.

Abit- he insona. Il s'en est alle.

caract. le haussier. Il a soupir.

Adificatum est. it is built. Ga à bāh:

Tenses, as with other Affections of Speech; C. VII.
 be the Language upon the whole ever so perfect, much must be left, in defiance of all Analogy, to the harsh laws of mere Authority and Chance.

It may not however be improper to inquire, what traces may be discovered in favour of this System, either in Languages themselves, or in those authors who have written upon this part of Grammar, or lastly in the nature and reason of things.

In the first place, as to AORISTS. *Aorists* are usually by Grammarians referred to the Past; such are ἦλθον, *I went*; ἔπεσον, *I fell*, &c. We seldom hear of them in the Future, and more rarely still in the Present. Yet it seems agreeable to reason, that wherever Time is signified without any farther circumscription, than that of Simple present past or future, the Tense is AN AORIST.

Thus.
 { *reip. imp.* { *Abiit* - he will be going. *il s'en va*
 ceaserit - he will be at supper. *il sera à souper*
 edificabitur - it will be building. *on bâtera*
 { *reip.* { *Abierit* - he will be gone. *il s'en sera allé*
 ceperit - he will have supped. *il aura souper*
 edificatum erit - it will be built. *on aura*

C. VII.

THUS Milton,

*Millions of spiritual creatures WALK the
earth*

*Unseen, both when we wake, and when
we sleep.* P. L. IV. 277.

Here the Verb (WALK) means not that they were walking at *that instant only*, when Adam spoke, but ἀορίσως indefinitely, take any instant whatever. So when the same Author calls *Hypocrisy*,

—— *the only Evil, that WALKS
Invisible, except to God alone,*

the Verb (WALKS) hath the like *aoristical* or *indefinite application*. The same may be said in general of all Sentences of the *Gnomologic* kind, such as

*Ad pœnitendum PROPERAT, cito qui
judicat.*

*Avarus, nisi cum moritur, nil recte
FACIT, &c.*

ALL

ALL these Tenses are so many AORISTS C. VII.
OF THE PRESENT.

Gnomologic Sentences after the same manner make likewise AORISTS OF THE FUTURE.

*Tu nihil ADMITTES in te, formidine
pænæ.* Hor.

So too *Legislative* Sentences, *Thou SHALT not kill, Thou SHALT not steal, &c.* for this means no one *particular* future Time, but is a prohibition extended *indefinitely* to every part of Time future (*b*).

WE

(*b*) The *Latin* Tongue appears to be more than ordinarily deficient, as to the article of *Aorists*. It has no peculiar Form even for an *Aorist of the Past*, and therefore (as *Priscian* tells us) the *Præteritum* is forced to do the double duty both of *that Aorist*, and of the *perfect Present*, its application in particular instances being to

C.VII. WE pass from *Aorists*, to THE INCEPTIVE TENSES.

THESE may be found in part supplied (like many other Tenses) by Verbs auxiliar. ΜΕΛΛΩ γράφειν. *Scripturus sum*. I AM GOING *to write*. But the *Latins* go farther, and have a Species of Verbs, derived from others, which do the duty of these Tenses, and are themselves for that reason called *Inchoatives* or *Inceptives*. Thus from *Caleo*, *I am warm*, comes *Calesco*, *I begin to grow warm*; from *Tumeo*, *I swell*, comes *Tumescō*, *I begin to swell*. These *Inchoative* Verbs are so peculiarly appropriated to the *Beginnings* of Time, that they are defective as to all Tenses, which denote it in its *Completion*, and there-

be gathered from the Context. Thus 'tis that *ἔβρι* means (as the same author informs us) both *ἔβριονκα* and *ἔβρινα*, *I have done it*, and *I did it*; *ἑίδι* both *ἑώρακα* and *ἑίδον*, *I have just seen it*, and, *I saw it once*. *Pris. Gram. L. VIII. p. 814, 838. Edit. Putsch.*

therefore have neither Perfectum, Plus C.VII. quam-perfectum, or Perfect Future. There is likewise a species of Verbs called in Greek Ἐφεριὰ, in Latin *Defiderativa*, the *Defideratives* or *Meditatives*, which if they are not strictly *Inceptives*, yet both in Greek and Latin have a near affinity with them. Such are πολεμῶ, *Bellaturio*, I have a desire to make war; βρωῶ, *Efurio*, I long to eat (i). And so much for THE INCEPTIVE TENSES.

THE two last orders of Tenses which remain, are those we called (k) THE MIDDLE TENSES (which express Time as extended and

(i) As all *Beginnings* have reference to what is future, hence we see how properly these Verbs are formed, the Greek ones from a future Verb, the Latin from a future Participle. From πολεμήσω and βρώσω come πολεμῶ and βρωῶ; from *Bellaturus* and *Efurus* come *Bellaturio* and *Efurio*. See *Macrobius*, p. 69r. Ed. Var. ἡ πάντῃ γέ με νῦν δὴ ΓΕΛΑΣΣΕΙΟΝΤΑ ἐποίησας γελάσαι. Plato in *Phædone*.

(k) Care must be taken not to confound these middle Tenses, with the Tenses of those Verbs, which bear the same name among Grammarians.

C. VII. and *passing*) and the PERFECT or COMPLETIVE, which expresses its *Completion* or *End*.

Now for these the Authorities are many. They have been acknowledged already in the ingenious Accidence of Mr. *Hoadly*, and explained and confirmed by Dr. *Samuel Clarke*, in his rational Edition of *Homer's Iliad*. Nay, long before either of these, we find the same Scheme in *Scaliger*, and by him (*I*) ascribed to † *Grocinus*, as its Author. The learned *Gaza* (who

(*I*) *Ex his percipimus Grocinum acutè admodum Tempora divisisse, sed minus commodè. Tria enim constituit, ut nos, sed quæ bifariam secat, Perfectum & Imperfectum: sic, Præteritum imperfectum, Amabam: Præteritum perfectum, Amaveram. Rectè sanè. Et Præsens imperfectum, Amo. Rectè hætenus; continuat enim amorem, neque absolvit. At Præsens perfectum, Amavi: quis hoc dicat?—De Futuro autem ut non malè sentit, ita controversum est. Futurum, inquit, imperfectum, Amabo: Perfectum, Amavero. Non malè, inquam: significat enim Amavero, amorem futurum & absolutum iri: Amabo perfectionem nullam indicat. De Caus. Ling. Lat. c. 113.*

† His Name was *William Grociu*, an *Englishman*, contemporary with *Erasmus*, and celebrated for his Learning. He went to *Florence* to study under *Landin*, and was Professor at *Oxford*. *Spec. Lit. Flor.* p. 205.

(who was himself a *Greek*, and one of the ablest restorers of that language in the western world) characterizes the Tenses in nearly the same manner (*m*). What *Apollonius* hints, is exactly consonant (*n*). C. VII.

Priscian

(*m*) THE PRESENT TENSE (as this Author informs us in his excellent Grammar) denotes τὸ ἐν-ἰσ-ἄμενον καὶ ἀτελές, *that which is now instant and incomplete*; THE PERFECTUM, τὸ παρεληλυθὸς ἄρτι, καὶ ἐντελές τῷ ἐνεσ-ῶτος, *that which is now immediately past, and is the Completion of the Present*; THE IMPERFECTUM, τὸ παρατελεισμένου καὶ ἀτελές τῷ παρωχημένου, *the extended and incomplete part of the Past*; and THE PLUSQUAMPERFECTUM, τὸ παρεληλυθὸς πάλαι, καὶ ἐντελές τῷ παρρακειμένου, *that which is past long ago, and is the completion of the præteritum*. Gram. L. IV.


(*n*) Ἐντεῦθεν δὲ πειθόμεθα, ὅτι τὸ παρωχημένον συντέλειαν σημαίνει ὁ παρρακειμένος, τὴν γε μὴν ἐνεσ-ῶσαν —Hence we are persuaded that the Perfectum doth not signify the completion of the Past, but PRESENT COMPLETION. *Apollon.* L. III. c. 6. The Reason, which persuaded him to this opinion, was the application and use of the Particle ἄ, of which he was then treating, and which, as it denoted *Potentiality* or *Contingence*, would assort (he says) with any of the passing, extended, and incomplete Tenses, but never with this PERFECTUM, because this implied such a *complete* and *indefeasible existence*, as never to be qualified into the nature of a *Contingent*.

K

C. VII. *Priscian* too advances the same Doctrine from the *Stoics*, whose authority we esteem greater than all the rest, not only from the more early age when they lived, but from their superior skill in Philosophy, and their peculiar attachment to *Dialectic*, which naturally led them to great accuracy in these *Grammatical Speculations* (o).

BEFORE

(o) By these Philosophers the *vulgar present Tense* was called THE IMPERFECT PRESENT, and the *vulgar Præteritum*, THE PERFECT PRESENT, than which nothing can be more consonant to the system that we favour. But let us hear *Priscian*, from whom we learn these facts. PRÆSENS TEMPUS proprie dicitur, cujus pars jam præteriit, pars futura est. Cum enim Tempus, fluvii more, instabili volvatur cursu, vix punctum habere potest in præsentī, hoc est, in instanti. Maxima igitur pars ejus (sicut dictum est) vel præteriit vel futura est.—Unde STOICI jure HOC TEMPUS PRÆSENS etiam IMPERFECTUM vocabant (ut dictum est) eo quod prior ejus pars, quæ præteriit, transacta est, deest autem sequens, id est, futura. Ut si in medio versu dicam, scribo versum, priore ejus parte scriptâ, cui adhuc deest extrema pars, præsentī utor verbo, dicendo, scribo versum : sed IMPERFECTUM est, quod deest adhuc versui, quod scribatur.—Ex eodem igitur Præsentī nascitur etiam Perfectum. Si enim ad finem perveniat inceptum, statim utimur PRÆTERITO PERFECTO ; continuo enim, scripto ad finem versu, dico, scripsi versum.—And soon after speaking of the *Latin Per-*

BEFORE we conclude, we shall add a C. VII.  few miscellaneous observations, which will be more easily intelligible from the Hypothesis here advanced, and serve withal to confirm its truth.

AND first the *Latins* used their *Præteritum Perfectum* in some instances after a very peculiar manner, so as to imply the very reverse of the Verb in its natural signification. Thus, *VIXIT*, signified, IS DEAD; *FUIT*, signified, NOW IS NOT, IS NO MORE. 'Twas in this sense that *Cicero* addressed the People of *Rome*, when he had put to death the leaders in the *Catalinarian* Conspiracy. He appeared in the

K 2
Forum,

Perfectum, he says, — *sciendum tamen, quod Romani PRÆTERITO PERFECTO non solum in re modo completæ untur, (in quo vim habet ejus, qui apud Græcos παρακείμενος vocatur, quem STOICI ΤΕΛΕΙΟΝ ΕΝΕΣΤΩΤΑ nominaverunt) sed etiam pro Ἀορίστῃ accipitur, &c. Lib. VIII. p. 812, 813, 814.*

C. VII. Forum, and cried out with a loud voice,

* VIXERUNT. So *Virgil*,

— || FUIMUS *Troes*, FUIT *Ilium* &
ingens

Gloria Dardanidum— Æn. II.

And

* So among the *Romans*, when in a Cause all the Pleadets had spoken, the Cryer used to proclaim, DIXERUNT, i. e. *they have done speaking*. Afcon. Pæd. in Verr. II.

|| So *Tibullus* speaking of certain Prodigies and evil Omens.

*Hæc fuerint olim. Sed tu, jam mitis, Apollo,
Prodigia indomitæ merge sub æquoribus.*

Eleg. II. 5. & 19.

Let these Events HAVE BEEN in days of old;—by Implication therefore—*But HENCEFORTH let them be no more.*

So *Eneas* in *Virgil* prays to *Phœbus*.

Hæc Trojana tenus fuerit fortuna secuta.

Let Trojan Fortune (that is, adverse, like that of *Troy*, and its Inhabitants,) *HAVE so far FOLLOWED us*. By Implication therefore, *But let it follow us 'no farther, Here let it end, Hic sit Finis*, as *Servius* well observes in the Place.

In which Instances, by the way, mark not only the Force of the *Tense*, but of the *Mood*, the PRECATIVE or IMPERATIVE; not in the *Future* but in the PAST. See p. 154, 155, 156.

And again,

C. VII.

—*Locus Ardea quondam**Dictus avis, & nunc magnum manet
Ardea nomen,** *Sed fortuna* FUIT— ÆN. VII.

THE reason of these Significations is derived from THE COMPLETIVE POWER of the Tense here mentioned. We see that the periods of Nature, and of human affairs are maintained by the reciprocal succession of *Contraries*. 'Tis thus with Calm and Tempest; with Day and Night; with Prosperity and Adversity; with Glory and Ignominy; with Life and Death. Hence then, in the instances above, the *completion* of one contrary is put for the *commencement* of the other, and to say, HATH LIVED, or, HATH BEEN, has the same meaning with, IS DEAD, or, IS NO MORE.

K 3

IT

* *Certus in hospitibus non est amor; errat, ut ipsi:**Cumque nihil speres firmitus esse,* FUIT.

Epist. Ovid. Helen. Paridi. 7. 190.

Sive erimus, seu nos Fata FUISSE *volent.*

Tibull. III. 5. 32.

C.VII. IT is remarkable in * *Virgil*, that he frequently joins in the same Sentence this *complete* and *perfect Present* with the *extended* and *passing Present*; which proves that he considered the two, as belonging to the same Species of *Time*, and therefore naturally formed to co-incide with each other.

— *Tibi jam brachia contrahit ardens
Scorpions, & cæli justâ plus parte reliquit.*
G. I.

Terra tremit; fugere feræ— G. I.
*Præsertim si tempestas a vertice sylvis
Incubuit, glomeratque ferens incendia
ventus.* G. II.

— *illa noto citius, volucrique sagittâ,
Ad terram fugit, & portu se condidit
alto.* Æn. V.

IN

* See also *Spenser's Fairy Queen*, B. I. C. 3. St. 19.
C. 3. St. 39. C. 8. St. 9.

*He hath his Shield redeem'd,
And forth his Sword he draws.*

IN the same manner he joins the same C.VII. two modifications of *Time in the Past*, that is to say, the *complete* and *perfect* Past with the *extended* and *passing*.

—Inruerant *Danai*, & *tectum omne*
tenebant. Æn. II.

Tris imbris torti radios, tris nubis aquosæ
Addiderant, rutuli tris ignis, & alitis
austri.

Fulgores nunc terrificos, sonitumque me-
tumque

Miscebant operi, flammisq; sequacibus
iras (p). Æn. VIII.

As

(p) The Intention of *Virgil* may be better seen, in rendering one or two of the above passages into *English*.

—*Tibi jam brachia contrahit ardens*
Scorpios, & cæli justâ plus parte reliquit.

For thee the *Scorpion* IS NOW CONTRACTING his claws, and HATH ALREADY LEFT thee more than a just portion of Heaven. The Poet, from a high strain of poetic adulation, supposes the *Scorpion* so desirous of admitting *Augustus* among the heavenly signs, that though he has already made him more than room enough, yet he still

K 4.

can-


C. VII. As to the IMPERFECTUM, it is sometimes employed to denote what is *usual* and *customary*. Thus *surgebat* and *scribebat* signify not only, *he was rising*, *he was writing*, but upon occasion they signify, *he USED to rise*, *he USED to write*. The reason of this is, that whatever is *customary*, must be something which has been *frequently repeated*. But what has been *frequently repeated*, must needs require an *Extension of Time past*, and thus we fall insensibly into the TENSE here mentioned.

AGAIN,

continues to be making him more. Here then we have two Acts, one *perfect*, the other *pending*, and hence the Use of the two different Tenses. Some editions read *relinquit*; but *reliquit* has the authority of the celebrated *Medicean* manuscript.

— *Ille noto citius, volucrique sagittâ,
Ad terram fugit, & portu se condidit alto.*

The ship, quicker than the wind, or a swift arrow, CONTINUES FLYING to land, and is HID within the lofty harbour. We may suppose this Harbour, (like many others) to have been surrounded with high Land. Hence the Vessel, immediately on entering it, was completely hid from those Spectators, who had gone out to see

AGAIN, we are told by *Pliny* (whose C.VII. authority likewise is confirmed by many  Gems and Marbles still extant) that the ancient Painters and Sculptors, when they fixed their names to their works, did it *pendenti titulo, in a suspensive kind of Inscription*, and employed for that purpose the Tense here mentioned. 'Twas Ἀπελλῆς ἐποίει, *Apelles faciebat*, Πολύκλειτος ἐποίει, *Polycletus faciebat*, and never ἐποίησε or *fecit*. By this they imagined that they avoided the shew of arrogance, and had in case of censure an apology (as it were) prepared, since it appeared from the work itself, that *it was once indeed in hand*, but no pretension that *it was ever finished* (q).


IT

see the Ship-race, but yet might *still continue sailing* towards the shore within.

—Inruerant *Danai*, & *tectum omne tenebant*.

The Greeks HAD ENTERED, and WERE THEN POSSESSING the whole House; as much as to say, *they had entered, and that was over*, but their Possession continued still.

(q) *Plin. Nat. Hist. L. I.* The first Printers (who were most of them Scholars and Critics) in imitation of

C. VII.  IT is remarkable that the very manner, in which the *Latins* derive these Tenses from one another, shews a plain reference to the System here advanced. From *the passing Present* come the passing Past, and Future. *Scribo, Scriebam, Scribam*. From *the perfect Present* come the perfect Past, and Future. *Scripsi, Scripseram, Scripsero*. And so in all instances, even where the Verbs are irregular, as from *Fero* come *Ferebam* and *Feram*; from *Tuli* come *Tuleram* and *Tulero*.

WE shall conclude by observing, that the ORDER of the Tenses, as they stand ranged by the old Grammarians, is not a fortuitous Order, but is consonant to our Perceptions, in the recognition of Time, according to what we have explained already

the antient Artists used the same Tense. *Excudebat H. Stephanus. Excudebat Guil. Morelius. Absolvebat Joan. Benenatus*, which has been followed by Dr. Taylor in his late valuable edition of *Demosthenes*.

ready (*r*). Hence it is, that the *Present* C.VII. *Tense* stands first; then *the Past Tenses*; and lastly *the Future*.

AND now, having seen what authorities there are for Aorists, or those Tenses, which denote Time *indefinitely*; and what for those Tenses, opposed to Aorists, which mark it *definitely*; (such as the Inceptive, the Middle, and the Compleitive) we here finish the subject of TIME and TENSES, and proceed to consider THE VERB IN OTHER ATTRIBUTES, which 'twill be necessary to deduce from other Principles.

(*r*) See before p. 109, 110, 111, 112, 113. Scaliger's observation upon this occasion is elegant.—*Ordo autem (Temporum scil.) aliter est, quam natura eorum. Quod enim præterit, prius est, quam quod est, itaque primo loco debere poni videbatur. Verum, quod primo quoque tempore offertur nobis, id creat primas species in animo: quoniam Præsens Tempus primum locum occupavit; est enim commune omnibus animalibus. Præteritum autem iis tantum, quæ memoriâ prædita sunt. Futurum verò etiam paucioribus, quippe quibus datum est prudentiæ officium. De Cauf. Ling. Lat. c. 113. See also Senecæ Epist. 124. Mutum animal sensu comprehendit præsentia; præteritorum, &c.*

C H A P.

C H A P. VIII.

Concerning Modes.

C.VIII. **W**E have observed already (a) that the Soul's leading Powers are those of *Perception* and those of *Volition*, which words we have taken in their most comprehensive acceptation. We have observed also, that *all Speech or Discourse* is a *publishing* or exhibiting some part of our Soul, either a certain *Perception*, or a certain *Volition*. Hence then, according as we exhibit it either in *a different part*, or after *a different manner*, hence I say the variety of **MODES** or **MOODS** (b),

If

(a) See Chapter II.

(b) Gaza defines a Mode exactly consonant to this doctrine. He says it is — βέλημα, ἐπ' ἐν πάθημα ψυχῆς, διὰ φωνῆς σημαίνόμενον — *a Volition or Affection of the Soul, signified through some Voice, or Sound articulate*. Gram. L. IV. As therefore this is the nature of Modes, and Modes belong to Verbs, hence 'tis *Apollonius*

IF we simply *declare*, or *indicate* some- C.VIII.
 thing to be, or not to be, (whether a Per-
 ception or Volition, 'tis equally the same)
 this constitutes that Mode called the DE-
 CLARATIVE OR INDICATIVE.

A Perception.

—NOSCO *crinis, incanaque menta*
Regis Romani—— Virg. Æn. VI.

A Volition.

In nova FERT ANIMUS *mutatas dicere*
formas
Corpora—— Ovid. Metam. I.

IF we do not strictly assert, as of some-
 thing absolute and certain, but as of some-
 thing *possible* only, and in the number of
Con-

nius observes—τοῖς ῥήμασιν ἐξαιρέτως παράκειται ἡ ψυ-
 χικὴ διάθεσις—the Soul's Disposition is in an eminent de-
 gree attached to Verbs. De Synt. L. III. c. 13. Thus
 too Priscian: *Modi sunt diversæ INCLINATIONES*
ANIMI, quas varia consequitur DECLINATIO VERBI.
 L. VIII. p. 821.

C.VIII. *Contingents*, this makes that Mode, which
 Grammarians call the POTENTIAL; and
 which becomes on such occasions the leading
 Mode of the Sentence.

*Sed tacitus pasci si posset Corvus, HA-
 BERET*

Plus dapis, &c.

Hor.

YET sometimes 'tis not the leading
 Mode, but only *subjoined* to the Indica-
 tive. In such case, it is mostly used to
 denote the *End*, or *final Cause*; which
 End, as in human Life it is always a Con-
 tingent, and may never perhaps happen
 in despite of all our Foresight, is there-
 fore exprest most naturally by the Mode
 here mentioned. For example,

*Ut JUGULENT homines, surgunt de nocte
 latrones.*

HOR.

*Thieves rise by night, that they may cut
 mens throats.*

HERE

HERE that they *rise*, is *positively asserted* C.VIII. in the *Declarative* or *Indicative* Mode; but as to their *cutting mens throats*, this is only delivered *potentially*, because how truly soever it may be the *End* of their rising, it is still but a *Contingent*, that may never perhaps happen. This Mode, as often as it is in this manner subjoined, is called by Grammarians not the Potential, but THE SUBJUNCTIVE.

BUT it so happens, in the Constitution of human affairs, that it is not always sufficient merely *to declare* ourselves to others. We find it often expedient, from a consciousness of our Inability, to address them after a manner more interesting to ourselves, whether to have *some Perception informed*, or *some Volition gratified*. Hence then new Modes of speaking; if we *interrogate*, 'tis the INTERROGATIVE MODE; if we *require*, 'tis the REQUISITIVE. Even the Requisite itself hath its *subordinate Species*: With respect to inferiors, 'tis an IMPERATIVE MODE; with respect to equals


C.VIII. equals and superiors, 'tis a PRECATIVE or
 OPTATIVE *,

AND thus have we established a variety of Modes; the INDICATIVE or DECLARATIVE, *to assert what we think certain*; the POTENTIAL, *for the Purposes of whatever we think Contingent*; THE INTERROGATIVE, *when we are doubtful, to procure us Information*; and THE REQUISITIVE, *to assist us in the gratification of our Volitions*. The Requisite too appears under two distinct Species, either as 'tis IMPERATIVE to inferiors, or PRECATIVE to superiors (c).

As

* It was the confounding of this Distinction, that gave rise to a Sophism of *Protagoras*. *Homer* (says he) in beginning his *Iliad* with—*Sing, Muse, the Wrath*,—when he thinks to *pray*, in reality *commands*. εὐχέσθαι οἰόμενος, ἐπιτάττει. *Aristot. Poet. c. 19.* The Solution is evident from the Division here established, the Grammatical Form being in both cases the same.

(c) The Species of *Modes* in great measure depend on the Species of *Sentences*. The *Stoics* increased the number of *Sentences* far beyond the *Peripatetics*. Besides those mentioned in Chapter II. Note (b) they had many

As therefore all these several Modes **C.VIII.**
 have their foundation in nature, so have 
 certain

many more, as may be seen in *Ammonius de Interpret.* p. 4. and *Diogenes Laertius*, L. VII. 66. The Peripatetics (and it seems too with reason) considered all these additional Sentences as included within those, which they themselves acknowledged, and which they made to be five in number, the Vocative, the Imperative, the Interrogative, the Precative, and the Assertive. There is no mention of a *Potential* Sentence, which may be supposed to co-incide with the Assertive, or Indicative. The Vocative (which the Peripatetics called the εἶδος κλητικόν, but the Stoics more properly προστακτικόν) was nothing more than the Form of Address in point of names, titles, and epithets, with which we apply ourselves one to another. As therefore it seldom included any Verb within it, it could hardly contribute to form a verbal Mode. *Ammonius* and *Boethius*, the one a *Greek* Peripatetic, the other a *Latin*, have illustrated the Species of Sentences from *Homer* and *Virgil*, after the following manner.

Ἄλλὰ τῷ λόγῳ πέντε εἶδῶν, τὸ τε ΚΛΗΤΙΚΟΝ, ὡς τὸ,
 ὦ μάκαρ Ἀτρεΐδην——
 καὶ τὸ ΠΡΟΣΤΑΚΤΙΚΟΝ, ὡς τὸ,
 Βάσκει θι, ἴλεϊ ταχέϊα——

L

ἦ

C.VIII. certain marks or signs of them been introduced into Languages, that we may be enabled

καὶ τὸ ἙΡΩΤΗΜΑΤΙΚΟΝ, ὡς τὸ,

Τίς, πῶθεν εἰς ἀνδρῶν; —

καὶ τὸ ἙΤΚΤΙΚΟΝ, ὡς τὸ,

Ἄι γὰρ Ζεῦ τε πάτερ —

καὶ ἐπὶ τέτοις, τὸ ἈΠΟΦΑΝΤΙΚΟΝ, καθ' ὃν ἀποφαινόμεθα περὶ ὅτουν τῶν πραγμάτων, ὅλου

— Θεοὶ δέ τε πάντα ἴσασιν —

καὶ περὶ πάντος, &c. Εἰς τὸ περὶ Ἑρμ. p. 4.

Boethius's Account is as follows. Perfectarum vero Orationum partes quinque sunt: DEPRECATIVA, ut,

*Jupiter omnipotens, precibus si flecteris ullis,
Da deinde auxilium, Pater, atque hæc omnia firma.*

IMPERATIVA, ut,

Vade age, Nate, voca Zephyros, & labere pennis.

INTERROGATIVA, ut,

Dic mihi, Damæta, cujus pecus? —

VOCATIVA, ut,

O! Pater, O! hominum rerumque æterna potestas.

ENUNTIATIVA, in quâ Veritas vel Falsitas invenitur, ut,

Principio arboribus varia est natura creandis.

Boeth. in Lib. de Interp. p. 291.

In

enable by our discourse to signify them, C.VIII.
 one to another. And hence those various
 MODES or MOODS, of which we find in
 common Grammars so prolix a detail, and
 which are in fact no more than “ so many
 “ *literal* Forms, intended to express these
 “ *natural* Distinctions” (d).

ALL

In *Milton* the same Sentences may be found, as follows. THE PRECATIVE,

—*Universal Lord! be bounteous still*
To give us nought but Good—

THE IMPERATIVE,

Go then, Thou mightiest, in thy Father's might.

THE INTERROGATIVE,

Whence, and what art thou, execrable Shape?

THE VOCATIVE,

—*Adam, earth's hollow'd Mold,*
Of God inspir'd—

THE ASSERTIVE OR ENUNTIATIVE,

The conquer'd also and enslav'd by war
Shall, with their freedom lost, all virtue lose.

(d) The *Greek* Language, which is of all the most
 elegant and complete, expresses these several Modes,
 L 2 and

C.VIII. ALL these MODES have this in common, that they exhibit some way or other the

and all distinctions of Time likewise, by an adequate number of Variations in each particular Verb. These Variations may be found, some at the beginning of the Verb, others at its ending, and consist for the most part either in *multiplying* or *diminishing* the number of Syllables, or else in *lengthening* or *shortening* their respective Quantities, which two methods are called by Grammarians the *Syllabic* and the *Temporal*. The *Latin*, which is but a Species of *Greek* somewhat debased, admits in like manner a large portion of those Variations, which are chiefly to be found at the Ending of its Verbs, and but rarely at their Beginning. Yet in its Dependents and Passives 'tis so far defective, as to be forced to have recourse to the *Auxiliar, sum*. The modern Languages, which have still fewer of those Variations, have been necessitated all of them to assume two Auxiliars at least, that is to say, those which express in each Language the Verbs, *Have*, and *Am*. As to the *English* Tongue, it is so poor in this respect, as to admit no Variation for Modes, and only one for Time, which we apply to express an Aorist of the Past: Thus from *Write* cometh *Wrote*; from *Give*, *Gave*; from *Speak*, *Spake*, &c. Hence to express Time, and Modes, we are compelled to employ no less than seven Auxiliars, viz. *Do*, *Am*, *Have*, *Shall*, *Will*, *May* and *Can*; which we use sometimes singly, as when we say, I *am* writing,

the SOUL and its AFFECTIONS. Their C.VIII. Peculiarities and Distinctions are in part, as follows.

THE REQUISITIVE and INTERROGATIVE MODES are distinguished from the *Indicative* and *Potential*, that whereas these *last seldom want a Return*, to the two former it is *always necessary*.

IF we compare THE REQUISITIVE MODE with THE INTERROGATIVE, we shall find these also distinguished, and that not only in the *Return*, but in other Peculiarities.

L 3

To

ing, I *have* written ; sometimes two together, as, I *have been* writing, I *should have* written ; sometimes no less than three, as I *might have been* lost, he *could have been* preserved. But for these, and all other Speculations, relative to the *Genius* of the *English* Language, we refer the Reader, who wishes for the most authentic information, to that excellent Treatise of the learned Dr. Lowth, intitled, *A short Introduction to English Grammar*.

C.VIII. *The Return to the Requisite is sometimes made in Words, sometimes in Deeds.*
 To the Request of *Dido* to *Eneas*—

—*a primâ dic, hospes, origine nobis*
Insidias Danâum—

the *proper* Return was in *Words*, that is, in an historical Narrative. To the Request of the unfortunate Chief—*date obolum Belisario*—the *proper* Return was in a Deed, that is, in a charitable Relief. But with respect to *the Interrogative, the Return is necessarily made in Words alone*, in Words, which are called a *Response* or *Answer*, and which are always actually or by implication some *definitive assertive Sentence*. Take Examples. *Whose Verses are these?*—the Return is a Sentence—*These are Verses of Homer*. *Was Brutus a worthy Man?*—the Return is a Sentence—*Brutus was a worthy Man*.

AND hence (if we may be permitted to digress) we may perceive

the near affinity of this *Interrogative* Mode C.VIII.
 with the *Indicative*, in which last its Re-
 sponse or Return is mostly made. So near
 indeed is this Affinity, that in these two
 Modes alone the Verb retains the same
 Form (*e*), nor are they otherwise distin-
 guished, than either by the Addition or
 Absence of some small Particle, or by some
 minute change in the collocation of the
 Words, or sometimes only by a change in
 the Tone, or Accent (*f*).

BUT

(*e*) "Ἦγε ἔν προκειμένη ὀριστικῇ ἔγκλισις, τὴν ἐγκει-
 μένην κατάφασιν ἀποβάλλουσα, μεθίσταται τῇ καλεῖ-
 σθαι ὀριστικῇ—ἀναπληρωθεῖσα δὲ τῆς καταφάσεως, ὑπο-
 στρέφει εἰς τὸ εἶναι ὀριστικῇ. *The Indicative Mode, of*
which we speak, by laying aside that Assertion, which by
its nature it implies, quits the name of Indicative—when it
reassumes the Assertion, it returns again to its proper Cha-
racter. Apoll. de Synt. L. III. c. 21. *Theodore Gaza*
says the same, Introd. Gram. L. IV.

(*f*) It may be observed of the INTERROGATIVE,
 that as often as the *Interrogation* is *simple* and *definite*,
 the Response may be made in almost the *same* Words,

L 4


by

C.VIII. BUT to return to our comparison between the *Interrogative* Mode and the *Requisitive*.

THE

by converting them into a sentence affirmative or negative, according as the Truth is either one or the other. For example—*Are these Verses of Homer?*—Response—*These Verses are of Homer.* *Are those Verses of Virgil?*—Response—*Those are not Verses of Virgil.* And here the Artists of Language, for the sake of brevity and dispatch, have provided two Particles, to represent all such Responses, YES, for all the affirmative; NO, for all the negative.

But when the *Interrogation* is *complex*, as when we say—*Are these Verses of Homer, or of Virgil?*—much more, when it is *indefinite*, as when we say in general—*Whose are these Verses?*—we cannot then respond after the manner above mentioned. The Reason is, that no *Interrogation* can be answered by a simple *Yes*, or a simple *No*, except only those, which are themselves so simple, as of two possible Answers to admit only one. Now the least complex *Interrogation* will admit of four Answers, two affirmative, two negative, if not perhaps of more. The reason is, a complex *Interrogation* cannot consist of less than two simple ones; each of which may be separately affirmed and separately denied. For
instance

THE INTERROGATIVE (in the lan- C.VIII.
guage of Grammarians) has all *Persons* 
of

instance—*Are these Verses Homer's, or Virgil's?* (1.)
They are Homer's—(2.) *They are not Homer's*—(3.)
They are Virgil's—(4.) *They are not Virgil's*—we may
add, (5.) *They are of neither*. The indefinite Interro-
gations go still farther; for these may be answered by
infinite affirmatives, and infinite negatives. For in-
stance—*Whose are these Verses?* We may answer affir-
matively—*They are Virgil's, They are Horace's, They*
are Ovid's, &c.—or negatively—*They are not Virgil's,*
They are not Horace's, They are not Ovid's, and so on,
either way to infinity. How then should we learn from
a single *Yes*, or a single *No*, which particular is meant
among infinite Possibles? These therefore are Interro-
gations which must be always answered by a *Sentence*.
Yet even here Custom hath consulted for Brevity, by
returning for Answer only the *single essential characteristic*
Word, and retrenching by an Ellipsis all the rest, which
rest the Interrogator is left to supply from himself.
Thus when we are asked—*How many right angles equal*
the angles of a triangle?—we answer in the short mo-
nosyllable, *Two*—whereas, without the Ellipsis, the
answer would have been—*Two right angles equal the*
angles of a triangle.

The


C.VIII. of both *Numbers*. The **REQUISITIVE** or **IMPERATIVE** has no *first Person* of the *singular*, and that from this plain reason, that 'tis equally absurd in *Modes* for a person to *request* or *give commands* to himself, as it is in *Pronouns*, for the speaker to become *the subject of his own address* *.

AGAIN, we may *interrogate* as to *all Times*, both *Present*, *Past*, and *Future*. *Who* WAS *Founder of Rome*? *Who* IS *King of China*? *Who* WILL DISCOVER *the Longitude*?—But *Intreating* and *Commanding* (which are the *Essence* of the

Re-

The *Antients* distinguished these two *Species* of *Interrogation* by different names. The simple they called Ἐρώτημα, *Interrogatio*; the complex, πύσμα, *Percontatio*. *Ammonius* calls the first of these Ἐρώτησις διαλεκτική; the other, Ἐρώτησις πυσματική. See *Am. in Lib. de Interpr.* p. 160. *Diog. Laert.* VII, 66, *Quintil. Inst.* IX. 2.

* *Sup.* p. 74, 75.

Requisitive Mode) have a necessary re- C.VIII.
spect to the *Future* (*g*) only. For indeed 
what

(*g*) *Apollonius's* Account of the Future, implied in all Imperatives, is worth observing. Ἐπὶ γὰρ μὴ γινόμενους ἢ μὴ γεγενῶσιν ἡ ΠΡΟΣΤΑΞΙΣ· τὰ δὲ μὴ γινόμενα ἢ μὴ γεγενῶτα, ἐπιτηδεύοντα δὲ ἔχοντα εἰς τὸ ἔσεσθαι, ΜΕΛΛΟΝΤΟΣ ἔστι. A COMMAND has respect to those things which either are not doing, or have not yet been done. But those things, which being now doing, or having not yet been done, have a natural aptitude to exist hereafter, may be properly said to appertain to THE FUTURE. De Syntaxi, L. I. c. 36. Soon before this he says—Ἀπαντα τὰ προσκείμενα ἰσχυμένῳ ἔχει τὴν τῷ μέλλοντι διάθεσιν—χεδὸν γὰρ ἐν ἴσῳ ἔστι τὸ, Ὁ ΤΥΡΑΝΝΟΚΤΟΝΗΣΑΣ ΤΙΜΑΣΘΩ, τῷ, ΤΙΜΗΘΗΣΕΤΑΙ, κατὰ τὴν χρόνον ἔννοιαν τῇ ἐκείνῃ, διπλάσιος, καθὸ τὸ μὲν προσκείμενον, τὸ δὲ δριμυτόν. All IMPERATIVES have a disposition within them, which respects THE FUTURE—with regard therefore to TIME, 'tis the same thing to say, LET HIM, THAT KILLS A TYRANT, BE HONOURED, or, HE, THAT KILLS ONE, SHALL BE HONOURED; the difference being only in the Mode, in as much as one is IMPERATIVE, the other INDICATIVE or DECLARATIVE. Apoll. de Syntaxi, L. I. c. 35. Priscian seems to allow Imperatives a share of Present Time, as well as Future. But if we attend, we shall find his Present to be

C.VIII. what have they to do with the present or the past, the natures of which are immutable and necessary?

'TIS

be nothing else than *an immediate Future*, as opposed to a more distant one. *Imperativus vero Præsens & Futurum [Tempus] naturali quâdam necessitate videtur posse accipere. Ea etenim imperamus, quæ vel in præsentis statim volumus fieri sine aliquâ dilatione, vel in futuro. Lib. VIII. p. 8c6.*

'Tis true the *Greeks* in their Imperatives admit certain Tenses of the Past, such as those of the *Perfectum*, and of the two *Aorists*. But then these Tenses, when so applied, either totally lose their *temporary* Character, or else are used to insinuate such a *Speed of execution*, that the deed should be (as it were) *done*, in the very instant when *commanded*. The same difference seems to subsist between our *English* Imperative, *BE GONE*, and those others of, *Go*, or *BE GOING*. The first (if we please) may be stiled *the Imperative of the Perfectum*, as calling in the very instant for the completion of our Commands; the others may be stiled *Imperatives of the Future*, as allowing a reasonable time to begin first, and finish afterward.

'Tis thus *Apollonius*, in the Chapter first cited, distinguishes between *σκαπῖέτω τὰς ἀμπέλους*, *Go to digging the Vines*, and *σκαψάτω τὰς ἀμπέλους*, *Get the Vines dug*.

'TIS from this connection of *Futurity* C.VIII. with *Commands*, that the *Future Indicative* is sometimes used for the *Imperative*, and that to say to any one, **YOU SHALL DO THIS**, has often the same Force with the *Imperative*, **DO THIS**. So in the *Decalogue* — **THOU SHALT NOT KILL** — **THOU SHALT NOT BEAR FALSE WITNESS**

dug. The first is spoken (as he calls it) *εις παρατασιν*, by way of *Extension*, or allowance of Time for the work; the second, *εις απηλειωσιν*, with a view to immediate *Completion*. And in another place, explaining the difference between the same Tenses; *Συάπτει* and *Συάψον*, he says of the last, *ὁ μόνον τὸ μὴ γεόμενον πρὸς ἄσπει*, ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει, that it not only commands something, which has not been yet done, but forbids also that, which is now doing in an *Extension*, that is to say, in a slow and lengthened progress. Hence, if a man has been a long while writing, and we are willing to hasten him, 'twould be wrong to say in Greek, **ΓΡΑΨΕ**, WRITE (for that he is now, and has been long doing) but **ΓΡΑΨΟΝ**, GET YOUR WRITING DONE; MAKE NO DELAYS. See *Apoll. L. III. c. 24*. See also *Macrobius de Diff. Verb. Græc. & Lat. p. 680*. *Edit. Varior. Latini non æstimaverunt, &c.*

C.VIII. WITNESS — which denote (we know)
 the strictest and most authoritative Com-
 mands.

As to the POTENTIAL MODE, it is distinguished from all the rest, by its *subordinate* or *subjunctive* Nature. It is also farther distinguished from the *Requisitive* and *Interrogative*, by implying a kind of feeble and weak *Affertion*, and so becoming in some degree susceptible of Truth and Falshood. Thus, if it be said potentially, *This may be*, or, *This might have been*, we may remark without absurdity, 'Tis true, or 'Tis false. But if it be said, *Do this*, meaning, *Fly to Heaven*, or, *Can this be done?* meaning, *to square the Circle*, we cannot say in either case, 'tis true or 'tis false, though the Command and the Question are about things impossible. Yet still the *Potential* does not aspire to the Indicative, because it implies but a *dubious* and *conjectural* Affertion,

Affertion, whereas that of the Indicative C.VIII. is absolute, and without reserve.

THIS therefore (the INDICATIVE I mean) is the Mode, which, as in all Grammars 'tis the first in order, so is truly first both in Dignity and Use. 'Tis this, which publishes our sublimest Perceptions; which exhibits the Soul in her purest Energies, superior to the Imperfection of Desires and Wants; which includes the whole of *Time*, and its minutest Distinctions; which, in its various *Past* Tenses, is employed by History, to preserve to us the Remembrance of former Events; in its *Futures* is used by Prophecy, or (in default of this) by wise Foresight, to instruct and forewarn us, as to that which is coming; but above all in its *Present* Tense serves Philosophy and the Sciences, by just Demonstrations to establish *necessary Truth*; THAT TRUTH, which from its nature *only exists*


C.VIII. *ists in the Present*; which knows no distinctions either of Past or of Future, but is every where and always invariably one (*b*).

THROUGH

(*b*) See the quotation, Note (*c*), Chapter the Sixth. *Cum enim dicimus, DEUS EST, non cum dicimus nunc esse, sed, &c.*

Boethius, author of the sentiment there quoted, was by birth a *Roman* of the first quality; by religion, a Christian; and by philosophy, a Platonic and Peripatetic; which two Sects, as they sprang from the same Source, were in the latter ages of antiquity commonly adopted by the same Persons, such as *Themistius*, *Porphyry*, *Iamblichus*, *Ammonius*, and others. There were no Sects of Philosophy, that lay greater Stress on the distinction between things existing *in Time* and *not in Time*, than the two above-mentioned. The Doctrine of the Peripatetics on this Subject (since 'tis these that *Boethius* here follows) may be partly understood from the following Sketch.

“ THE THINGS, THAT EXIST IN TIME, are
 “ *those whose Existence Time can measure.* But if their
 “ Existence may be measured by Time, then there
 “ may be assumed a Time greater than the Existence
 “ of any one of them, as there may be assumed a
 “ number greater than the greatest multitude, that is
 “ capable

THROUGH all the above Modes, with C.VIII.
 their respective Tenses, the Verb being 
 con-

“ capable of being numbred. And hence 'tis that
 “ *things temporary* have their Existence, as it were li-
 “ mited by Time; that they are confined within it, as
 “ within some bound; and that in some degree or other
 “ they all submit to its power, according to those com-
 “ mon Phrases, that *Time is a destroyer*; that *things*
 “ *decay through Time*; that *men forget in Time*, and lose
 “ *their abilities*, and seldom that they improve, or grow
 “ young, or beautiful. The truth indeed is, *Time al-*
 “ *ways attends Motion*. Now the natural effect of Mo-
 “ tion is to put something, which now is, out of that
 “ state, in which it now is, and so far therefore to de-
 “ stroy that State.

“ The reverse of all this holds with THINGS THAT
 “ EXIST ETERNALLY. These exist *not in Time*, be-
 “ cause Time is so far from being able to measure their
 “ Existence, that *no Time can be assumed, which their*
 “ *Existence doth not surpass*. To which we may add,
 “ that they feel none of its effects, being no way ob-
 “ noxious either to damage or dissolution.

“ To instance in examples of either kind of Being.
 “ There are such things at this instant, as *Stonehenge*
 “ and the *Pyramids*. 'Tis likewise true at this instant,
 “ that the *Diameter of the Square is incommensurable*
 “ *with its side*. What then shall we say? Was there

M

“ ever

C.VIII. considered as denoting an ATTRIBUTE, has always reference to some Person, or SUBSTANCE. Thus if we say, *Went*, or, *Go*, or *Whither goeth*, or, *Might have gone*, we must add a Person or Substance, to make the Sentence complete. Cicero *went*; Cæsar *might have gone*; *whither goeth the Wind?* *Go!* *Thou Traitor!* But there is a Mode or Form, under which Verbs sometimes appear, where they have no reference at all to Persons or Substances. For example—*To eat is pleasant*;
but

“ ever a Time, when it was *not incommensurable*, as
 “ ’tis certain there was a Time, when there was no
 “ Stonehenge, or Pyramids? or is it *daily growing less*
 “ *incommensurable*, as we are assured of Decays in both
 “ those massy Structures?” From these unchangeable
 Truths, we may pass to their Place, or Region; to the
 unceasing Intellection of the universal Mind, ever perfect,
 ever full, knowing no remissions, languors, &c. See *Nat.*
Ausc. L. IV. c. 19. *Metaph.* L. XIV. c. 6, 7, 8, 9,
 10. Edit. Du Val. and Vol. I. p. 262. Note VII.
 The following Passage may deserve Attention.

Τοῦ γὰρ Νοῦ ὁ μὲν νοεῖν εἴρκειν, καὶ μὴ νοῶν· ὁ δὲ καὶ εἴρκει,
 καὶ νοεῖ. ἀλλὰ καὶ οὗτος οὕτω τέλειος, ἂν μὴ προσθῇς αὐτῷ τὸ καὶ
 νοεῖν αὐτῷ, καὶ πάντα νοεῖν, καὶ μὴ ἄλλοτε ἄλλῃ. ὥςτις εἴη αὐτῷ ἐντελέγια-
 τος ὁ νοῶν ἐν αὐτῷ, καὶ πάντα, καὶ ἅμα. Max. Tyr. Diff. XVII.
 p. 201. Ed. Lond.

but to fast is wholesome. Here the Verbs, *To eat*, and, *To fast*, stand alone by themselves, nor is it requisite or even practicable to prefix a Person or Substance. Hence the *Latin* and modern Grammarians have called Verbs under this Mode, from this their indefinite nature, **INFINITIVES**. *Sanctius* has given them the name of *Impersonals*; and the *Greeks* that of Ἀπαρέμματα. from the same reason of their *not discovering* either Person or Number.

THESE INFINITIVES go farther. They not only lay aside the character of *Attributives*, but they also assume that of *Substantives*, and as such themselves become distinguished with their several *Attributes*. Thus in the instance above, *Pleasant* is the Attribute, attending the Infinitive, *To Eat*; *Wholesome* the attribute attending the Infinitive, *To Fast*. Examples in *Greek* and *Latin* of like kind are innumerable.

Dulce & decorum est pro patria MORI.

SCIRE tuum nihil est—

M 2

OV

C.VIII.

Ὁυ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχυρῶς
θανεῖν (i).

THE *Stoics* in their grammatical inquiries had this Infinitive in such esteem, that they

(i) 'Tis from the INFINITIVE thus participating the nature of a Noun or Substantive, that the best Grammarians have called it sometimes Ὀνομα ῥηματικόν, A VERBAL NOUN; sometimes Ὀνομα ῥήματος, THE VERB'S NOUN. The Reason of this Appellation is in *Greek* more evident, from its taking the prepositive Article before it in all cases; τὸ γράφειν, τῷ γράφειν, τῇ γράφειν. The same construction is not unknown in *English*.

Thus *Spencer*,

*For not to have been dꝑt in Lethe lake,
Could save the Son of Thetis FROM TO DIE—*

ἀπὸ τῷ θανεῖν. In like manner we say, *He did it, to be rich*, where we must supply by an Ellipsis the Preposition, FOR. *He did it, for to be rich*, the same as if we had said, *He did it for gain—* ἕνεκα τῷ πλουτεῖν, ἕνεκα τῷ κέρδους—in *French*, pour s'enrichir. Even when we speak such Sentences, as the following, *I choose TO PHILOSOPHIZE, rather than TO BE RICH*, τὸ φιλοσοφεῖν βύλομαι, ἢ περ τὸ πλουτεῖν, the Infinitives are in nature as much Accusatives, as if we were to say, *I choose PHILOSOPHY rather than RICHES*, τὴν
φιλο-

they held this alone to be the genuine C.VIII. PHMA or VERB, a name, which they denied to all the other Modes. Their reasoning was, they considered the true verbal character to be contained *simple* and *unmixed* in the *Infinitive only*. Thus the Infinitives, Περιπατεῖν, *Ambulare*, *To walk*, mean *simply* that Energy, and *nothing more*. The other Modes, besides expressing this Energy, *superadd* certain *Affections*, which respect Persons and Circumstances. Thus *Ambulo* and *Ambula* mean not simply *To walk*, but mean, *I walk*, and, *Walk Thou*.

M 3

And

φιλοσοφίαν βέλομαι, ἥπερ τὸν πλῆτον. Thus *pro Priscian*, speaking of *Infinitives*—CURRERE enim est CURSUS; & SCRIBERE, SCRIPTURA; & LEGERE, LECTIO. Itaque frequenter & Nominibus adjunguntur, & aliis casualibus, more Nominum; ut Persus,

Sed pulcrum est digito monstrari, & dici, hic est.

And soon after—Cum enim dico, BONUM EST LEGERE, nihil aliud significo, nisi, BONA EST LECTIO. L. XVIII. p. 1130. See also *Apoll.* L. I. c. 8. *Gaza Gram.* L. IV. τὸ δὲ ἀπαρέμφατον, ὀνομάζει ῥήματος κ. τ. λ.

§.VIII. And hence they are all of them resolvable into the *Infinitive*, as their *Prototype*, together with some *Sentence or Word*, expressive of their proper *Character*; *Ambulo*, I walk; that is, *Indico me ambulare*, I declare myself to walk. *Ambula*, Walk Thou; that is, *Impero te ambulare*, I command thee to walk; and so with the Modes of every other Species. Take away therefore the *Affertion*, the *Command*, or whatever else gives a *Character* to any one of these Modes, and there remains nothing more than THE MERE INFINITIVE, which (as *Priscian* says) *significat ipsam rem, quam continet Verbum* (k).

THE

(k) See *Apollon. L. III. 13.* Καθόλου πάντων παρηγμένων ἀπὸ τινος κ. τ. λ. See also *Gæza*, in the note before. *Igitur a Constructione quoque Vim rei Verborum (id est, Nominis, quod significat ipsam rem) habere INFINITIVUM possumus dignoscere; res autem in Personas distributa facit alios verbi motus.—Itaque omnes modi in hunc, id est, Infinitivum, transumuntur sive resolvuntur. Prisc. L. XVIII. p. 1131.* From these Principles *Apollonius* calls the Infinitive ῥῆμα γενικώτατον, and *Priscian*, *Verbum generale*.

THE Application of this Infinitive is C.VIII. somewhat singular. It *naturally coalesces* with all those Verbs, that denote any *Tendence, Desire, or Volition of the Soul*, but not readily with others. Thus 'tis Sense as well as Syntax, to say βέλομαι ζῆν, *Cupio vivere, I desire to live*; but not to say ἔσθίω ζῆν, *Edo vivere, or even in English, I eat to live*, unless by an Ellipsis, instead of, *I eat for to live*; as we say ἐνεκα τῆς ζῆν, or *pour vivre*. The Reason is, that though *different Actions* may unite in the *same Subject*, and therefore be coupled together (as when we say, *He walked and discoursed*) yet the *Actions* notwithstanding remain separate and distinct. But 'tis not so with respect to *Volitions, and Actions*. Here the *Coalescence* is often so intimate, that *the Volition* is unintelligible, till *the Action* be expressd. *Cupio, Volo, Desidero—I desire, I am willing, I want—What?—The sentences, we see, are defective and imperfect.*

M 4

We

C VIII. We must help them then by *Infinitives*, which express the proper Actions to which they tend. *Cupio legere, Volo discere, Desidero videre, I desire to read, I am willing to live, I want to see.* Thus is the whole rendered complete, as well in Sentiment, as in Syntax (1).

AND so much for MODES, and their several SPECIES. Were we to attempt to denominate them according to their most eminent Characters, it may be done in the following manner. As every necessary Truth, and every demonstrative Syllogism (which last is no more than a Combination of such Truths) must always be expressed under positive Assertions, and as positive

(1) *Priscian* calls these Verbs, which naturally precede Infinitives, *Verba Voluptativa*; they are called in Greek Προαιρετικά. See L. XVIII. 1129. but more particularly see *Apollonius*, L. III. c. 13. where this whole doctrine is explained with great Accuracy. See also *Macrobius de Diff. Verb. Gr. & Lat.* p. 685. Ed. Var.

—*Nec omne ἀπαρέμφατος cuiusunque Verbo, &c.*

fitive Assertions only belong to the *Indicative*, we may denominate it for that reason the **MODE OF SCIENCE** (*m*). Again, as the *Potential* is only conversant about *Contingents*, of which we cannot say with certainty that they will happen or not, we may call this Mode, **THE MODE OF CONJECTURE**. Again, as those that are ignorant and would be informed, must ask of those that already know, this being the natural way of becoming *Proficients*; hence we may call the *Interrogative*, **THE MODE OF PROFICIENCY**.


Inter cuncta leges, & PERCONTABERE doctos,

Quâ ratione queas traducere leniter ævum,

Quid purè tranquillet, &c. Hor.

Farther still, as the highest and most excellent use of the *Requisitive* Mode is legislative

(*m*) *Ob nobilitatem prævit INDICATIVUS, solus Modus aptus Scientiis, solus Pater Veritatis.* Scal. de Cauf. l. Lat. c. 116.

C.VIII.  gislative Command, we may stile it for this reason **THE MODE OF LEGISLATURE.** *Ad Divos adeunto castè*, says *Cicero* in the character of a *Roman* law-giver; *Be it therefore enacted*, say the *Laws of England*; and in the same *Mode* speak the *Laws* of every other nation. 'Tis also in this *Mode* that the Geometrician, with the authority of a Legislator, orders lines to be bisected, and circles described, as preparatives to that Science, which he is about to establish.


THERE are other *supposed* Affections of Verbs, such as *Number* and *Person*. But these surely cannot be called a part of their Essence, nor indeed are they the Essence of any other Attribute, being in fact the Properties, not of Attributes, but of Substances. The most that can be said, is, that Verbs in the more elegant Languages are provided with certain Terminations, which respect the *Number* and *Person* of every *Substantive*, that we may

2

know

know with more precision. in a complex C.VIII.
 Sentence, each particular Substance, with
 its attendant verbal Attributes. The same
 may be said of *Sex*, with respect to Ad-
 jectives. They have Terminations which
 vary, as they respect Beings male or fe-
 male, tho' *Substances* past dispute are alone
 susceptible of sex (*n*). We therefore pass
 over these matters, and all of like kind,
 as

(*n*) 'Tis somewhat extraordinary, that so acute and
 rational a Grammarian as *Sanctius*, should justly deny
Genders, or the distinction of Sex to *Adjectives*, and yet
 make *Persons* appertain, not to *Substantives*, but to *Verbs*.
 His commentator *Perizonius* is much more consistent,
 who says—*At vero si rem rectè consideres, ipsis Nominibus*
& Pronominibus vel maximè, imò unicè inest ipsa Perso-
na; & Verba se habent in Personarum ratione ad Nomina
planè sicuti Adjectiva in ratione Generum ad Substantiva,
quibus solis autor (*Sanctius* scil. L. I. c. 7.) *& rectè Ge-*
nus adscribit, exclusis Adjectivis. *Sanct. Minerv. L. I.*
c. 12. There is indeed an exact Analogy between the
 Accidents of *Sex* and *Person*. There are but two *Sexes*,
 that is to say, the Male and the Female; and but two
Persons (or Characters essential to discourse) that is to
 say, the Speaker, and the Party address'd. The third
 Sex and third Person are improperly so called, being in
 fact but Negations of the other two.

C.VIII as being rather among the Elegancies, than
 the Essentials of Language, which Essentials are the Subject of our present Inquiry. The principal of these now remaining is THE DIFFERENCE OF VERBS, AS TO THEIR SEVERAL SPECIES, which we endeavour to explain in the following manner,

C H A P.


CHAP. IX.

*Concerning the Species of Verbs, and their
other remaining Properties.*

ALL Verbs, that are strictly so called, Ch. IX. denote (a) Energies. Now as all *Energies* are *Attributes*, they have reference of course to certain *energizing Substances*. Thus 'tis impossible there should be such Energies, as *To love, to fly, to wound, &c.* if there were not such Beings as *Men, Birds, Swords, &c.* Farther, every Energy doth not only require an Energizer, but is necessarily conversant about some *Subject*. For example, if we say, *Brutus loves*—we must needs supply—*loves Cato, Cassius,*

(a) We use this word *ENERGY*, rather than *Motion*, from its more comprehensive meaning; it being a sort of Genus, which includes within it both *Motion* and its *Privation*. See before, p. 94, 95.

Ch.IX. *Cassius, Portia, or some one. The Sword wounds*—i. e. wounds *Hector, Sarpedon, Priam, or some one.* And thus is it, that every Energy is necessarily situate between two Substantives, an Energizer which is *active*, and a Subject which is *passive*. Hence then, if the Energizer lead the Sentence, the Energy follows its Character, and becomes what we call A VERB ACTIVE.—Thus we say *Brutus amat, Brutus loves.* On the contrary, if the passive Subject be principal, it follows the Character of this too, and then becomes what we call A VERB PASSIVE.—Thus we say, *Portia amatur, Portia is loved.* 'Tis in like manner that the *same Road* between the Summit and Foot of the same Mountain, with respect to the Summit is *Ascent*, with respect to the Foot is *Descent*. Since then every Energy respects an Energizer or a passive Subject; hence the Reason why every Verb, whether active or passive, has in Language a necessary Reference

ference to some *Noun* for its *Nominative* Ch. IX.
Case (b). 

BUT to proceed still farther from what has been already observed. *Brutus loved Portia*.—Here *Brutus* is the Energizer; *loved*, the Energy, and *Portia*, the Subject. But it might have been, *Brutus loved Cato*, or *Cassius*, or the *Roman Republic*; for the Energy is referable to Subjects infinite. Now among these infinite Subjects, when that happens to occur, which is the Energizer also, as when we say *Brutus loved himself*, *flew himself*, &c. in such Case *the Energy* hath to the *same Being* a *double Relation*, both Active and Passive. And this 'tis which gave rise
among

(b) The doctrine of Impersonal Verbs has been justly rejected by the best Grammarians, both antient and modern. See *Sanct. Min.* L. I. c. 12. L. III. c. 1. L. IV. c. 3. *Priscian.* L. XVIII. p. 1134. *Apoll.* L. III. sub fin. In all which places they will see a proper Nominative supplied to all Verbs of this supposed Character.

Ch. IX. among the *Greeks* to that Species of Verbs, called VERBS MIDDLE (*c*), and such was their true and original Use, however in many instances they may have since happened to deviate. In other Languages the Verb still retains its active Form, and the passive Subject (*se* or *himself*) is expressed like other Accusatives.

AGAIN, in some Verbs it happens that the Energy *always keeps within* the Energizer, and *never passes out* to any foreign extraneous Subject. Thus when we say, *Cæsar walketh, Cæsar sitteth*, 'tis impossible

(*c*) Τα γὰρ καλούμενα μεσότητος ᾠήματα συνέμψω-
 σιν ἀνεδέξατο ἐνεργητικῆς καὶ παθητικῆς διαθέσεως. *The*
Verbs, called Verbs middle, admit a Coincidence of the ac-
tive and passive Character. Apollon. L. III. c. 7. He
 that would see this whole Doctrine concerning the
 power of THE MIDDLE VERB explained and confirmed
 with great Ingenuity and Learning, may consult a small
 Treatise of that able Critic *Kuster*, entitled, *De verbi*
Uſu Verborum Mediorum. A neat edition of this scarce
 piece has been lately published.

ble *the Energy should pass out* (as in the Ch. IX.
 case of those Verbs called by the Gram-
 marians VERBS TRANSITIVE) because
 both the *Energizer* and the *Passive Sub-*
ject are united in *the same Person*. For
 what is the Cause of this walking or sit-
 ting? — 'Tis the *Will* and *Vital Powers*
 belonging to *Cæsar*. And what is the
 Subject, made so to move or to sit? —
 'Tis the *Body* and *Limbs* belonging also
 to the same *Cæsar*. 'Tis this then forms
 that Species of Verbs, which Gramma-
 rians have thought fit to call VERBS NEU-
 TER, as if indeed they were void both of
Action and *Passion*, when perhaps (like Verbs
 middle) they may be rather said to *imply*
both. Not however to dispute about names,
 as these Neuters in *their Energizer* always
 discover *their passive Subject* (c), which
 other

(c) This Character of Neuters the Greeks very hap-
 pily express by the Terms, Ἀυτοπάθεια and Ἰδιοπάθεια,
 which Priscian renders, *quæ ex se in seipsâ sit intrinsecus*
Passiva. L. VIII. 790. *Consentis Ars apud Putsch.* p.
 205r.

Ch. IX. other Verbs cannot, their passive Subjects being infinite; hence the reason why 'tis as superfluous in these Neuters to have the Subject exprest, as in other Verbs it is necessary, and cannot be omitted. And thus 'tis that we are taught in common Grammars

It may be here observed, that even those Verbs, called *Actives*, can upon occasion lay aside their transitive Character; that is to say, can drop their subsequent Accusative, and *assume the Form of Neuters*, so as to stand by themselves. This happens, when the Discourse respects the mere *Energy* or *Affection* only, and has no regard to the Subject, be it this thing or that. Thus we say, *ὁὶδεν ἀναγινώσκειν ἴτος*, *This Man knows not how to read*, speaking only of the Energy, in which we suppose him deficient. Had the Discourse been upon the Subjects of reading, we must have added them. *ὁὶδεν ἀναγινώσκειν τὰ Ὁμήρου*, *He knows not how to read Homer*, or *Virgil*, or *Cicero*, &c.

Thus *Horace*,

*Qui CUPIT aut METUIT, juvat illum sic domus
aut res,*

Ut lippum pictæ tabulæ —

He that DESIRES or FEARS (not this thing particular nor that, but in general he withins)

mars that *Verbs Active require an Accu-* Ch.IX.
sative, while Neuters require none.

Of the above Species of Verbs, the *Middle* cannot be called necessary, because most Languages have done without it. THE SPECIES OF VERBS therefore remaining are the ACTIVE, the PASSIVE and the NEUTER, and those seem essential to all Languages whatever (*d*).

N 2

THERE

these affections prevail) *has the same joy in a House or Estate, as the Man with bad Eyes has in fine Pictures.* So *Cæsar* in his celebrated *Laconic* Epistle of, VENI, VIDI, VICI, where two Actives we see follow one Neuter in the same detached Form, as that Neuter itself. The Glory it seems was *in the rapid Sequel of the Events.* Conquest came as quick, as he could come himself, and look about him. *Whom* he saw, and *whom* he conquered, was not the thing, of which he boasted. See *Apoll.* L. III. c. 31. p. 279.

(*d*) The STOICS, in their logical view of Verbs, as making a part in Propositions, considered them under the four following Sorts.

When

Ch.IX. THERE remains a Remark or two farther, and then we quit the Subject of Verbs. 'Tis true in general that the greater Part of them denote Attributes of *Energy*

When a *Verb*, co-inciding with the *Nominative* of some *Noun*, made without further help a perfect assertive Sentence, as Σωκράτης περιπατεῖ, *Socrates walketh*; then as the Verb in such case implied the Power of a perfect Predicate, they called it for that reason Κατηγόρημα, a *Predicable*; or else, from its readiness συν-εἶναι, to co-incide with its *Noun* in completing the Sentence, they called it Σύμβαμα, a *Co-incider*.

When a *Verb* was able with a *Noun* to form a perfect assertive Sentence, yet could not associate with such *Noun*, but under some *oblique Case*, as Σωκράτης μεταμέλει, *Socratem pœnitet*: Such a Verb, from its near approach to just Co-incidence, and Predication, they called Παρασύμβαμα or Παρακατηγόρημα.

When a Verb, though regularly co-inciding with a *Noun* in its *Nominative*, still required, to complete the Sentiment, some other *Noun* under an *oblique Case*, as Πλάτων φιλεῖ Δίονα, *Plato loveth Dio*, (where without *Dio* or some other, the Verb *Loveth* would rest indefinite:)

Energy and Motion. But there are some Ch. IX. which appear to denote nothing more, than a *mere simple Adjective*, joined to an Assertion, Thus *ισάζει* in *Greek*, and *Equalleth* in *English*, mean nothing more

N 3

than

nite :) Such Verb, from this Defect they called *ἥττον* ἢ σύμβαμα, or *ἡ κατηγόρημα*, *something less than a Co-incider, or less than a Predicable.*

Lastly, when a Verb required *two Nouns in oblique Cases*, to render the Sentiment complete; as when we say *Σωκράτει Ἀλκιβιάδης μέλει*, *Tacet me Vitæ*, or the like : Such Verb they called *ἥττον*, or *ἐλαττον* ἢ παρασύμβαμα, or *ἡ παρακατηγόρημα*, *something less than an imperfect Co-incider, or an imperfect Predicable.*

These were the *Apellations* which they gave to Verbs, when employed along with Nouns to the forming of Propositions. As to the Name of *ΠΡῆΜΑ, ἢ VERB*, they denied it to them all, giving it only to the *Infinitive*, as we have shewn already. See page 164. See also *Ammon. in Lib. de Interpret.* p. 37. *Apollon. de Syntaxi* L. I. c. 8. L. III. c. 31. p. 279. c. 32. p. 295. *Theod. Gaz. Gram.* L. IV.

From the above Doctrine it appears, that all *Verbs Neuter* are *Συμβάματα* ; *Verbs Active*, *ἥττονα* ἢ *συμβάματα*.

Ch. IX. than ἴσος ἴσιν, is equal. So *Albeo* in Latin
 is no more than *albus sum*.

—*Campique ingentes ossibus albeant.* Virg.

THE same may be said of *Tumeo*. *Mons tumet*, i. e. *tumidus est*, is *tumid*. To express the Energy in these instances, we must have recourse to the Inceptives.

Fluctus uti primo cœpit cum ALBESCERE
Vento. Virg.

————— *Freta ponti*
Incipiunt agitata TUMESCERE. Virg.

THERE are Verbs also to be found, which are formed out of Nouns. So that as in *Abstract Nouns* (such as *Whiteness* from *White*, *Goodness* from *Good*) as also in the *Infinitive Modes* of Verbs, the *Attributive* is converted into a *Substantive*; here the *Substantive* on the contrary is converted into an *Attributive*. Such are Κυνίῳ from κύων, to act the part of a Dog, or be a Cynic;

nic; Φιλίππιζεν from Φίλιππος, to Philip-
 pize, or favour Philip; Syllaturire from
 Sylla, to meditate acting the same part as
 Sylla did. Thus too the wise and virtuous
 Emperour, by way of counsel to him-
 self—ὄρα μὴ ἀποκαισαρωθῆς, beware thou
 beest not BECÆSAR'D; as though he
 said, Beware, that by being Emperor, thou
 dost not dwindle into A MERE CÆSAR (e).
 In like manner one of our own witty Poets,
 L^{AST}ERNHOLD himself be OUT-STER-
 VERBS HOLDED.

And long before him the facetious Fuller,
 speaking of one Morgan, a sanguinary Bi-
 shop in the Reign of Queen Mary, says of
 him, that he OUT-BONNER'D even BON-
 NER himself. *.

AND so much for that Species of AT-
 TRIBUTES, called VERBS IN THE STRICT-
 EST SENSE.

(e) Marc. Antonin. L. VI. §. 30.

* Church Hist. B. VIII. p. 21.

CHAP. X.

*Concerning those other Attributives,
Participles and Adjectives.*

Ch. X. **T**HE Nature of Verbs being understood, that of PARTICIPLES is no way difficult. Every complete Verb is expressive of an *Attribute*; of *Time*; and of an *Affertion*. Now if we take away the *Affertion*, and thus destroy the *Verb*, there will remain the *Attribute* and the *Time*, which make the Essence of a PARTICIPLE. Thus take away the *Affertion* from the Verb, Γράφει, *Writeth*, and there remains the Participle, Γράφων, *Writing*, which (without the *Affertion*) denotes the same *Attribute*, and the same *Time*. After the same manner, by withdrawing the *Affertion*, we discover Γράψας in Ἐγράψε, Γράψων in Γράψει, for we chuse to refer to the *Greek*, as being of all languages the

the most complete, as well in this respect, Ch. X.
as in others.

AND so much for PARTICIPES (a).

THE

(a) The *Latins* are defective in this Article of Participles. Their Active Verbs, ending in *or*, (commonly called Deponents) have Active Participles of all Times (such as *Loquens*, *Locutus*, *Locuturus*) but none of the Passive. Their Actives ending in *O*, have Participles of the Present and Future (such as *Scribens*, and *Scripturus*) but none of the Past. On the contrary, their Passives have Participles of the Past (such as *Scriptus*) but none of the Present or Future, unless we admit such as *Scribendus* and *Docendus* for Futures, which Grammarians controvert. The want of these Participles they supply by a Periphrasis—for *γράφας* they say, *cum scripsisset*—for *γραφόμενος*, *dum scribitur*, &c. In *English* we have sometimes recourse to the same Periphrasis; and sometimes we avail ourselves of the same Auxiliars, which form our Modes and Tenses.

The *English Grammar* lays down a good Rule with respect to its Participles of the Past, that they all terminate in D, T, or N. This Analogy is perhaps liable to as few Exceptions, as any. Considering therefore how little Analogy of any kind we have in our
Lan-

Ch. X. THE Nature of *Verbs* and *Participles* being understood, that of ADJECTIVES becomes easy. A *Verb* implies (as we have said) both an *Attribute*, and *Time*, and an *Affertion*; a *Participle* only implies an *Attribute*, and *Time*; and an ADJECTIVE only implies an *Attribute*; that is to say, in other Words, an ADJECTIVE has no *Affertion*, and only denotes such an *Attribute*, as both not its *Essence* either in *Motion* or its *Privation*. Thus in general the *Attributes* of *Quantity*, *Quality*, and *Relation* (such as *many* and *few*, *great* and *little*,

Language, it seems wrong to annihilate the few *Traces*, that may be found. It would be well therefore, if all *Writers*, who endeavour to be accurate, would be careful to avoid a *Corruption*, at present so prevalent, of saying, *it was wrote*, for, *it was written*; *he was drove*, for, *he was driven*; *I have went*, for, *I have gone*, &c. in all which instances a *Verb* is absurdly used to supply the proper *Participle*, without any necessity from the want of such Word.

little, black and white, good and bad, double, treble, quadruple, &c.) are all denoted by ADJECTIVES. Ch. X.

IT must indeed be confessed, that sometimes even those Attributes, which are wholly foreign to the Idea of *Motion*, assume an Assertion, and appear as Verbs. Of such we gave instances before, in *al-beo*, *tumeo*, *ισάω*, and others. These however, compared to the rest of Verbs, are but few in number, and may be called, if thought proper, *Verbal Adjectives*. 'Tis in like manner, that Participles insensibly pass too into Adjectives. Thus *Doctus* in *Latin*, and *Learned* in *English* lose their power, as *Participles*, and mean a Person possessed of an habitual Quality. Thus *Vir eloquens* means not *a man now speaking*, but a man, *who possesses the habit of speaking*, whether he speak or no. So when we say in *English*, he is a *Thinking Man*, an *Understanding Man*, we mean not a person, whose mind is in *actual Energy*,

Ch. X. *Energy*, but whose *mind* is *enriched with a larger portion of those powers*. 'Tis indeed no wonder, as all *Attributives* are homogeneous, that at times the several *Species* should appear to interfere, and the *Difference* between them be scarcely perceptible. Even in *natural Species*, which are congenial and of kin, the specific *Difference* is not always to be discerned, and in appearance at least they seem to run into each other.

WE have shewn already (*b*) in the Instances of Φιλίππιζεν, *Syllaturire*, Ἀποκαιοσπαρθῆναι, and others, how *Substantives* may be transformed into *Verbal Attributives*. We shall now shew, how they may be converted into *Adjectives*. When we say the Party of *Pompey*, the *Stile* of *Cicero*, the *Philosophy* of *Socrates*,
in

(*b*) Sup. p. 182, 183.

in these cases the Party, the Stile, and the Philosophy spoken of, receive a Stamp and Character from the Persons, whom they respect. Those Persons therefore perform the part of Attributes, that is, stamp and characterize their respective Subjects. Hence then *they actually pass into Attributes*, and assume, as such, the Form of *Adjectives*. And thus 'tis we say, the *Pompeian* Party, the *Ciceronian* Stile, and the *Socratic* Philosophy. 'Tis in like manner for a Trumpet of Brass, we say a *Brazen* Trumpet; for a Crown of Gold, a *Golden* Crown, &c. Even *Pronominal* Substantives admit the like mutation. Thus instead of saying, the Book of Me, of Thee, and of Him, we say My Book, Thy Book, and His Book; instead of saying the Country of Us, of You, and of Them, we say, Our Country, Your Country, and Their Country; which Words may be called so many *Pronominal Adjectives*.

It

Ch. X. It has been observed already, and must needs be obvious to all, that Adjectives, as marking Attributes, can have no Sex (c). And yet their having Terminations conformable to the Sex, Number, and Case of their Substantive, seems to have led Grammarians into that strange Absurdity of ranging them with Nouns, and separating them from Verbs, tho' with respect to these they are perfectly homogeneous; with respect to the others, quite contrary. They are homogeneous with respect to Verbs, as both sorts denote *Attributes*; they are heterogeneous with respect to Nouns, as *never properly denoting Substances*. But of this we have spoken before (d).

THE

(c) Sup. p. 171.

(d) Sup. C. VI. Note (a). See also C. III. p. 28, &c.

THE Attributives hitherto treated, that Ch. X: is to say, VERBS, PARTICIPLES, and ADJECTIVES, may be called ATTRIBUTIVES OF THE FIRST ORDER. The reason of this Name will be better understood, when we have more fully discussed ATTRIBUTIVES OF THE SECOND ORDER, to which we now proceed in the following Chapter.

CHAP.

C H A P. XI.

Concerning Attributives of the Second Order.

Ch. XI.

AS the Attributives hitherto mentioned denote *the Attributes of Substances*, so there is an inferior Class of them, which denote *the Attributes only of Attributes*.

To explain by examples in either kind —when we say, *Cicero and Pliny were both of them eloquent ; Statius and Virgil both of them wrote*; in these instances the Attributives, *Eloquent*, and *Wrote*, are immediately referable to the Substantives, *Cicero, Virgil, &c.* As therefore denoting THE ATTRIBUTES OF SUBSTANCES, we call them ATTRIBUTIVES OF THE FIRST ORDER. But when we say, *Pliny was moderately eloquent, but Cicero exceedingly eloquent ; Statius wrote indifferently, but Virgil wrote admirably ;*
in

in these instances, the *Attributives*, *Mod- Ch.XI.*
erately, *Exceedingly*, *Indifferently*, *Ad-*
mirably, are not referable to *Substantives*,
 but to *other Attributives*, that is, to the
 words, *Eloquent*, and *Wrote*. As there-
 fore denoting *Attributes of Attributes*, we
 call them **ATTRIBUTIVES OF THE SE-**
COND ORDER.

GRAMMARIANS have given them the
 Name of *Ἐπιρρήματα*, **ADVERBIA**, **AD-**
VERBS. And indeed if we take the word
ῥῆμα, or, *Verb*, in its most *comprehensive*
Signification, as including not only *Verbs*
properly so called, but also *Participles* and
Adjectives [an usage, which may be justi-
 fied by the best authorities (a)] we shall
 find

(a) Thus *Aristotle* in his *Treatise de Interpretatione*,
 instances *ἄνθρωπος* as a *Noun*, and *λεῖκος* as a *Verb*.
 So *Ammonius* — κατὰ τὸ τοιοῦτον τὸ σημαίνον, τό μὲν
 ΚΑΛΟΣ καὶ ΔΙΚΑΙΟΣ καὶ ὅσα τοιαῦτα — ῥΗΜΑΤΑ
 λέγεσθαι καὶ ἐκ ὀΝΟΜΑΤΑ. According to this *Signi-*
fication (that is of denoting the *Attributes of Substance*,
 Q and


Ch. XI. find the name, *Επίρρημα*, or **ADVERB**, to be a very just appellation, as denoting a **PART OF SPEECH, THE NATURAL APPENDAGE OF VERBS**. So great is this dependence in grammatical Syntax, that an *Adverb* can no more subsist without its *Verb*, than a *Verb* can subsist without its *Substantive*. 'Tis the same here, as in certain natural Subjects. Every Colour for its existence as much requires a Superficies, as the Superficies for its existence requires a solid Body (*b*).

AMONG

and the Predicate in Propositions) the words, **FAIR, JUST, and the like, are called VERBS, and not NOUNS.** *Am. in libr. de Interp. p. 37. b. Arist. de Interp. L. I. c. 1. See also of this Treatise, c. 6. Note (a). p. 87.*

In the same manner the *Stoics* talked of the Participle. *Nam PARTICIPIUM connumerantes Verbis, PARTICIPIALE VERBUM vocabant vel CASUALE. Priscian. L. I. p. 574.*

(*b*) This notion of *ranging the Adverb under the same Genus with the Verb* (by calling them both *Attributives*) and of *explaining it to be the Verb's Epithet or Adjective* (by

AMONG the Attributes of Substance are Ch.XI.
reckoned Quantities, and Qualities. Thus 
we say, *a white Garment, a high Mountain.*
Now some of these Quantities and Quali-
ties are capable of Intension, and Remis-
sion. Thus we say, *a Garment EXCEED-
INGLY white; a Mountain TOLERABLY*
O 2 *high,*

(by calling it the Attributive of an Attributive) is conformable to the best authorities. *Theodore Gaza* defines an ADVERB, as follows—μέρος λόγου ἀπλῶτον, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπίθετον ῥήματος. *A Part of Speech devoid of Cases, predicated of a Verb, or subjoined to it, and being as it were the Verb's Adjective.* L. IV. (where by the way we may observe, how properly the Adverb is made an *Aptote*, since its Principal sometimes *has* cases, as in *Valdè Sapiens*; sometimes *has none*, as in *Valdè amat*). *Priscian's* definition of an Adverb is as follows—ADVERBIUM est pars orationis indeclinabilis, cujus significatio Verbis adjicitur. Hoc enim perficit Adverbium Verbis additum, quod adjectiva nomina appellativis nominibus adjuncta; ut prudens homo; prudenter egit; felix Vir; feliciter vivit. L. XV. p. 1003. And before, speaking of the Stoics, he says—Etiam ADVERBIA Nominibus vel VERBIS CONNUMERABANT, & quasi ADJECTIVA VERBORUM nominabant. L. I. p. 574. See also *Apoll. de Synt.* L. I. c. 3. *sub fin.*

Ch.XI. *high*, or MODERATELY *high*. 'Tis plain therefore that Intension and Remission are among the Attributes of such Attributes. Hence then one copious Source of secondary Attributives, or Adverbs, to denote these two, that is, *Intension*, and *Remission*. The Greeks have their θαυμασῶς, μάλιστα, πάνυ, ἥκιστα; the Latins their *valdè*, *vehementer*, *maximè*, *satis*, *mediocriter*; the English their *greatly*, *vastly*, *extremely*, *sufficiently*, *moderately*, *tolerably*, *indifferently*, &c.

FARTHER than this, where there are different Intensions of the same Attribute, they may be *compared* together. Thus if the Garment A be EXCEEDINGLY *White*, and the Garment B be MODERATELY *White*, we may say, *the Garment A is MORE white than the Garment B*.

IN these instances the Adverb MORE not only denotes Intension, but *relative Intension*. Nay we stop not here. We
not

not only denote Intension *merely relative*, Ch.XI, *but relative Intension, than which there is none greater.* Thus we not only say *the Mountain A is MORE high than the Mountain B*, but that *'tis the MOST high of all Mountains.* Even *Verbs, properly so called*, as they admit *simple* Intensions, so they admit also these *comparative* ones. Thus in the following Example — *Fame be LOVETH MORE than Riches, but Virtue of all things be LOVETH MOST*—the Words MORE and MOST denote the different *comparative Intensions* of the Verbal Attributive, *Loveth.*

AND hence the rise of COMPARISON, and of its different *Degrees*; which cannot well be more, than the two Species above mentioned, one to denote *Simple Excess*, and one to denote *Superlative.* Were we indeed to introduce *more* degrees than these, we ought perhaps to introduce *infinite*, which is absurd. For why stop at a limited Number, when in all subjects,

Ch. XI. susceptible of Intension, the intermediate Excesses are in a manner infinite? There are infinite Degrees of *more* White, between the *first Simple White*, and the *Superlative, Whitest*; the same may be said of *more* Great, *more* Strong, *more* Minute, &c. The Doctrine of Grammarians about three such Degrees, which they call the Positive, the Comparative and the Superlative, must needs be absurd; both because in their Positive there is† no Comparison at all, and because their *Superlative* is a Comparative, as much as their *Comparative* it self. Examples to evince this may be found every where. *Socrates was the MOST WISE of all the Athenians—Homer was the MOST SUBLIME of all Poets.—*

—*Cadit et Ripheus, JUSTISSIMUS UNUS*
Qui fuit in Teucris— Virg.

IT

† *Qui (scil. Gradus Positivus) quoniam perfectus est, a quibusdam in numero Graduum non computatur. Consentii Ars apud Putsch. p. 2022.*

It must be confessed these Comparatives, Ch.XI.
as well the *simple*, as the *superlative*, seem
sometimes to part with their *relative* Na-
ture, and only retain their *intensive*. Thus
in the Degree, denoting *simple* Excess,

Tristior, *et lacrumis oculos suffusa ni-
tentes.*

Virg.

Rusticior paulo est—

Hor.


IN the *Superlative* this is more usual.
*Vir doctissimus, Vir fortissimus, a most learned
Man, a most brave Man,*—that is to say,
not the *bravest* and *most learned* Man, that
ever existed, but a Man possessing those
Qualities in an *eminent Degree*.

THE Authors of Language have con-
trived a method to retrench these Compa-
rative Adverbs, by expressing their force in
the Primary Attributive. Thus instead of
More fair, they say FAIRER; instead of
Most fair, FAIREST, and the same holds

Ch. XI. true both in the *Greek* and *Latin*. This Practice, however has reached no farther than to *Adjectives*, or at least to *Participles*, sharing the nature of *Adjectives*. Verbs perhaps were thought too much diversified already, to admit more Variations without perplexity.

As there are some *Attributives*, which admit of Comparison, so there are others, which admit of none. Such for example are those, which denote *that Quality of Bodies arising from their Figure*; as when we say, a *Circular Table*, a *Quadrangular Court*, a *Conical Piece of Metal*, &c. The reason is, that a million of things, participating the same Figure, participate it *equally*, if they participate it at all. To say therefore that while A and B are both quadrangular, A is *more or less* quadrangular than B, is absurd. The same holds true in all *Attributives*, denoting *definite Quantities*, whether *continuous* or *discrete*, whether *absolute* or *relative*. Thus the *two-foot Rule*

A

A cannot be *more a two-foot Rule*, than any Ch.XI,
 other of the same length. *Twenty Lions* 
 cannot be *more twenty*, than *twenty Flies*.
 If A and B be both *triple*, or *quadruple* to
 C, they cannot be *more triple*, or *more qua-*
druple, one than the other. The reason of
 all this is, there can be *no Comparison* with-
 out *Intension and Remission*; there can be
 no *Intension and Remission* in things *al-*
ways definite; and such are the *Attribu-*
tives, which we have last mentioned.

IN the same reasoning we see the cause,
 why *no Substantive is susceptible of these*
Comparative Degrees. *A Mountain* cannot
 be said *MORE TO BE*, or *TO EXIST*, than
a Mole-hill, but the *More* and *Less* must be
 sought for in their *Quantities*. In like
 manner, when we refer many *Individuals*
 to one *Species*, the *Lion A* cannot be
 called *more a Lion*, than the *Lion B*, but
 if more any thing, he is *more fierce*, *more*
speedy, or exceeding in some such *Attribute*.
 So again, in referring many *Species* to one
 Genus,

Ch. XI. Genus, a Crocodile is not more an Animal, than a Lizard; nor a Tiger, more than a Cat, but if any thing, they are *more bulky, more strong, &c.* the Excess, as before, being derived from their Attributes. So true is that saying of the acute *Stagirite*—that SUBSTANCE is not susceptible of MORE and LESS (c). But this by way of digression, to return to the subject of Adverbs.

Of the Adverbs, or secondary Attributives already mentioned, these denoting Intension or Remission may be called Adverbs of *Quantity continuous*; *Once, Twice, Thrice*, are Adverbs of *Quantity discrete*; *More and Most, Less and Least*, to which may be added *Equally, Proportionally, &c.*
are

(c) ὅτι αὐτὸ ἐπιδέχοιτο ἢ ἐπὶ τὸ μᾶλλον ἢ τὸ ἥττω.
Categor. c. 5. See also *Sanctius*, L. I. c. 11. L. II. c. 10, 11. where the Subject of Comparatives is treated in a very masterly and philosophical manner. See also *Priscian*, p. 598. *Derivantur igitur Comparativa a Nominibus Adjectivis, &c.*

are Adverbs of *Relation*. There are others **Ch. XI.**
 of *Quality*, as when we say, **HONESTLY**
industrious, **PRUDENTLY** *brave*, *they fought*
BRAVELY, *he painted* **FINELY**, a *Portico*
form'd **CIRCULARLY**, a *Plain cut* **TRI-**
ANGULARLY, &c.

AND here 'tis worth while to observe,
 how the same thing, participating the
 same Essence, assumes different grammatical
 Forms from its different relations.
 For example, suppose it should be asked,
 how differ *Honest*, *Honestly*, and *Honesty*.
 The Answer is, they are *in Essence* the
 same, but they differ, in as much as *Honest*
is the *Attributive of a Substantive* ;
Honestly, *of a Verb* ; and *Honesty*, being
 divested of these its attributive Relations,
 assumes *the Power of a Substantive*, so as
 to stand by itself.

THE Adverbs, hitherto mentioned, are
 common to *Verbs of every Species* ; but
 there

Ch.XI. there are some, which are peculiar to *Verbs properly so called*, that is to say, to such as denote *Motion* or *Energy*, with their *Privations*. All MOTION and REST imply TIME and PLACE, as a kind of necessary *Coincidents*. Hence then, if we would express the *Place* or *Time* of either, we must needs have recourse to the proper Adverbs; *of Place*, as when we say, *he stood THERE; he went HENCE; he travelled FAR, &c.* of *Time*, as when we say, *he stood THEN; he went AFTERWARD; he travelled FORMERLY, &c.* Should it be asked——why *Adverbs of Time*, when Verbs have *Tenses*? The Answer is, tho' Tenses may be sufficient to denote the greater Distinctions of Time, yet to denote them all by Tenses would be a perplexity without end. What a variety of Forms, to denote *Yesterday, To-day, To-morrow, Formerly, Lately, Just now, Now, Immediately, Presently, Soon, Hereafter, &c.*? 'Twas this then that made the

the

the *Temporal* Adverbs necessary, over and above the *Tenses*. Ch. XI.

To the Adverbs just mentioned may be added those, which denote the *Intensions* and *Remissions* peculiar to *Motion*, such as *speedily, hastily, swiftly, slowly, &c.* as also *Adverbs of Place, made out of Prepositions*, such as ἀνω and κάτω from ἀνὰ and κατὰ, in *English* upward and downward, from *up* and *down*. In some instances the *Preposition* suffers no change, but becomes an *Adverb* by nothing more than its *Application*, as when we say, CIRCA equitat, *he rides ABOUT*; PROPE cecidit, *he was NEAR falling*; Verum ne POST conferas culpam in me, *But do not AFTER lay the blame on me (d)*.

THERE

(d) *Sosip. Charisii Inst. Gram.* p. 170. *Terent. Eun.* Act. II. Sc. 3.

Ch.XI. *THERE* are likewise *Adverbs of Interrogation*, such as *Where, Whence, Whither, How*, of which there is this remarkable, that when they lose their *Interrogative* power, they assume that of a *Relative*, so as even to represent the *Relative* or *Subjunctive Pronoun*. Thus *Ovid*,

Et Seges est, UBI Troja fuit—
translated in our old *English* Ballad,

*And Corn doth grow, WHERE Troy town
stood.*

That is to say, *Seges est in eo loco, IN QUO, &c. Corn groweth in that place, IN WHICH, &c.* the power of the *Relative*, being implied in the *Adverb*. Thus *Terence*,

*Hujusmodi mihi res semper comminiscere,
UBI me excarnufices—* Heaut. IV. 6.

where *UBI* relates to *res*, and stands for *quibus rebus*.

'T 13

'Tis in like manner that the *Relative* Ch.XI.
Pronoun upon occasion becomes an *Inter-*
rogative, at least in *Latin* and *English*.
 Thus *Horace*,

QUEM Virum aut Heroa lyrâ, vel acri
 Tibiâ fumes celebrare, Clio?

So *Milton*,

WHO first seduc'd them to that foul re-
 volt?

THE reason of all this is as follows.
 The *Pronoun* and *Adverbs* here mentioned
 are all alike, in their original character,
 RELATIVES. Even when they become
 Interrogatives, they lose not this character,
 but are still Relatives, as much as ever.
 The difference is, that *without* an Interro-
 gation, they have reference to a Subject,
 which is *antecedent*, *definite* and *known*;
with an Interrogation, to a Subject which
 is *subsequent*, *indefinite*, and *unknown*, and
 which

Ch. XI. which 'tis expected that *the Answer* should
 exprefs and ascertain,

WHO *first seduc'd them?*—

The very Question itself fuppofes a Seducer, to which, tho' *unknown*, the Pronoun, WHO, has a *reference*.

Tb' infernal Serpent—

Here in the *Answer* we have *the Subject*, which was *indefinite*, *ascertained*; fo that the WHO in the *Interrogation* is (we fee) as much a *Relative*, as if it had been faid originally, without any *Interrogation* at all, 'Twas the *Infernal SERPENT*, WHO *first seduced them*.

AND thus is it that *Interrogatives* and *Relatives* mutually pafs into each other.

AND fo much for ADVERBS, peculiar to Verbs properly fo called. We have already fpoken of thofe, which are common to all *Attributives*. We have likewise at-

tempted to explain *their general Nature*, Ch. XI. which we have found to consist in being *the Attributes of Attributes*. There remains only to add, that ADVERBS *may be derived from almost every Part of Speech*: from PREPOSITIONS, as when from *After* we derive *Afterwards*—from PARTICIPLES, and through these from *Verbs*, as when from *Know* we derive *Knowing*, and thence *Knowingly*; from *Scio*, *Sciens*, and thence *Scienter*—from ADJECTIVES, as when from *Virtuous* and *Vicious*, we derive *Virtuously* and *Viciously*—from SUBSTANTIVES, as when from Πίθηκος, *an Ape*, we derive Πιθήκειον βλέπειν, *to look APISHLY*; from Λέων, *a Lion*, Λεονῶδες, *Leoninely*—nay even from PROPER NAMES, as when from *Socrates* and *Demosthenes*, we derive *Socratically* and *Demosthenically*. 'Twas *Socratically reasoned*, we say; 'twas *Demosthenically spoken* *. Of the same sort

P

are


* Aristotle has Κυκλοπικῶς *Cyclopically*, from Κύκλωψ *a Cyclops*. Eth. Nic. X 9.

Ch.XI. are many others, cited by the old Gram-
 marians, such as *Catiliniter* from *Catilina*,
Sisenniter from *Sisenna*, *Tullianè* from *Tul-*
lius, &c. (e).

NOR are they thus extensive in *Deriva-*
tion, but in *Signification* also. *Theodore*
Gaza in his Grammar informs us (f),
 that ADVERBS may be found in every
 one of the Predicaments, and that the
 readiest way to reduce their Infinitude,
 was to refer them by classes to those ten
 universal Genera. The *Stoics* too called
 the ADVERB by the name of Πανδέκης,
 and that from a view to the same *multi-*
form Nature. *Omnia in se capit quasi col-*
lata per satiram, concessã sibi rerum variã
potestate. 'Tis thus that *Sofipater* explains
 the

(e) See *Prisc.* L. XV. p. 1022. *Sof. Charif.* 161.
 Edit. *Putschii*.

(f) — διὸ δὴ καὶ ἀμεινον ἴσως δέκα καὶ τῶν ἐπιρρήμα-
 των γένη θίσθαι ἐκεῖνα, ἑσῖαν, ποιοῦν, ποσὸν, πρὸς τι,
 κ. τ. λ. *Gram. Introd.* L. II.

the Word (*g*), from whose authority Ch.XI. we know it to be *Stoical*. But of this  enough.

AND now having finished those PRINCIPAL PARTS of Speech, the SUBSTANTIVE and the ATTRIBUTIVE, which are SIGNIFICANT WHEN ALONE, we proceed to those AUXILIARY PARTS, which are ONLY SIGNIFICANT, WHEN ASSOCIATED. But as these make the Subject of a Book by themselves, we here conclude the first Book of this Treatise.

(*g*) *Sofsp. Char.* p. 175. Edit. *Putschii*.

HERMES

OR A PHILOSOPHICAL INQUIRY
CONCERNING UNIVERSAL GRAMMAR

BOOK. II.

CHAP. I.

Concerning Definitives.

WHAT remains of our Work, Ch. I. is a matter of less difficulty, it being the same here, as in some Historical Picture ; when the principal Figures are once formed, 'tis an easy labour to design the rest.

P 3

DE-

Ch. I. DEFINITIVES, the Subject of the present Chapter, are commonly called by Grammarians, ARTICLES, ARTICULI, Ἀρθρα. They are of two kinds, either those *properly and strictly so called*, or else the *Pronominal Articles*, such as *This, That, Any, &c.*

WE shall first treat of those *Articles more strictly so denominated*, the reason and use of which may be explained, as follows.

THE visible and individual Substances of Nature are infinitely more numerous, than for each to admit of a particular Name. To supply this defect, when any Individual occurs, which either wants a proper Name, or whose proper Name is not known, we ascertain it, as well as we can, by referring it to its Species; or, if the Species be unknown, then at least

least to some Genus. For example—a Ch. I.
 certain Object occurs, with a head and
 limbs, and appearing to possess the pow-
 ers of Self-motion and Sensation. If we
 know it not as an Individual, we refer
 it to its proper Species, and call it *Dog*,
 or *Horse*, or *Lion*, or the like. If none
 of these Names fit, we go to the Genus,
 and call it, *Animal*.

BUT this is not enough, The Thing,
 at which we are looking, is neither a Spe-
 cies, nor a Genus. What is it then? An
 Individual.—Of what kind? *Known*, or
unknown? Seen now *for the first time*,
 or *seen before*, and now remembered? —
 'Tis here we shall discover the use of the
 two Articles (A) and (THE). (A) re-
 spects our *primary* Perception, and de-
 notes Individuals as *unknown*; (THE)
 respects our *secondary* Perception, and
 denotes Individuals as *known*. To ex-
 plain by an example—I see an object pass

P 4

by

Ch. I. by, which I never saw till then. What
 do I say?—*There goes A Beggar, with A long Beard.* The Man departs, and returns a week after. What do I say then?
 —*There goes THE Beggar with THE long Beard.* The Article only is changed, the rest remains un-altered,

YET mark the force of this apparently minute Change. The Individual, *once vague*, is now recognized *as something known*, and that merely by the efficacy of this latter Article, which tacitly insinuates a kind of *previous* acquaintance, by referring the present Perception to a like Perception already past (a).

THE Truth is, the Articles (A) and (THE) are both of them *definitives*, as they circumscribe the latitude of Genera and Species, by reducing them for the most

(a) See B. I. c. 5. p. 63, 64.

most part to denote Individuals. The **Ch. I.**,
 difference however between them is this; the Article (A) leaves the Individual itself
unascertained, whereas the Article (THE)
ascertains the Individual also, and is for
 that reason the more accurate Definitive
 of the two.

'Tis perhaps owing to the imperfect
 manner, in which the Article (A) de-
 fines, that the *Greeks* have no Article
 correspondent to it, but supply its place,
 by a negation of their Article, 'Ο. 'Ο
 ἄνθρωπος ἔπεσεν, **THE** man fell — ἄν-
 θρωπος ἔπεσεν, **A** Man fell, without any
 thing prefixed, but only the Article with-
 drawn (*b*). Even in *English*, where the
 Article

(*b*) Τὰ γὰρ ἀοριστῶς πότε νοούμενα, ἢ τῷ ἀρθεῖ
 παράθεσις ὑπὸ ὀρισμὸν τῷ προσώπῳ ἀγει. *Those things,*
which are at times understood indefinitely, the addition of
the Article makes to be definite as to their Person. Apoll.
 L. IV. c. I. See of the same author, L. I. c. 6, 36.

ποῖς?

Ch. I. Article (A) cannot be used, as in plurals, its force is express'd by the same Negation. *Those are THE Men;* means those are Individuals, of which we possess some previous Knowledge. *Those are Men,* the Article apart, means no more than that they are so many vague and uncertain Individuals, just as the Phrase, *A Man,* in the singular, implies one of the same number.

BUT

ποιεῖ (τὸ Ἄρθρον sc.) ὃ ἀναπόλησιν προεγνωσμένῃ τῇ ἐν τῇ συντάξει· οἷον εἰ μὲν λέγοι τις, ΑΝΘΡΩΠΟΣ ΗΚΕ, ἄδηλον τίνα ἄνθρωπον λέγει· εἰ δὲ Ο ΑΝΘΡΩΠΟΣ, δῆλον, προεγνωσμένον γὰρ τίνα ἄνθρωπον λέγει. Τῆτο δὲ αὐτὸ βύλονται καὶ οἱ Φάσκοντες τ' ἄρθρον σημαντικὸν πρώτης γνώσεως καὶ δευτέρας. *The Article causes a Review within the Mind of something known before in the texture of the Discourse. Thus if any one says Ἀνθρωπος ἦκε, MAN CAME (which is the same, as when we say in English A man came) it is not evident, of whom he speaks. But if he says ὁ ἄνθρωπος ἦκε, THE MAN CAME, then 'tis evident; for he speaks of some Person known before. And this is what those mean, who say that the Article is expressive of the First and Second Knowledge together.* Theod. Gaza, L. IV.

BUT tho' the *Greeks* have no Article Ch. I.
 correspondent to the Article (A,) yet no-
 thing can be nearer related, than their 'Ο,
 to the Article, THE. 'Ο βασιλεῦς, THE
 King; ΤΟ δῶρον, THE Gift, &c. Nor
 is this only to be proved by parallel ex-
 amples, but by the Attributes of the
Greek Article, as they are described by
Apollonius, one of the earliest and most
 acute of the old Graminarians, now re-
 maining.

Ἔστιν ἓν καθὼς καὶ ἐν ἄλλοις ἀπειφηνάμεθα,
 ἰδίου ἄρθρων ἢ ἀναφορὰ, ἣ ἐστὶ προκατελεγ-
 μένου προσώπου παρασηματική.—Now the pecu-
 liar Attribute of the Article, as we have
 shewn elsewhere, is that Reference, which
 implies some certain Person already men-
 tioned. Again—Ὅτι γὰρ δήγε τὰ ὀνόματα
 ἐξ αὐτῶν ἀναφορὰν παρίσθουσιν, εἰ μὴ συμπα-
 ραλάβοιεν τὸ ἄρθρον, ὅ ἐξ αἰρετός ἐστιν ἢ ἀναφο-
 ρά. For Nouns of themselves imply not
 Re-

Ch. I. *Reference, unless they take to them the Article, whose peculiar Character is Reference.*
 Again—Τὸ ἄρθρον προῦφεσῶσαν γνῶσιν δηλοῖ
 —*The Article indicates a pre-established acquaintance (c).*

HIS reasoning upon *Proper Names* is worth remarking. *Proper Names* (he tells us) often fall into *Homonymie*, that is, different Persons often go by the same Name. To solve this ambiguity, we have recourse to *Adjectives* or *Epithets*. For example—there were two *Grecian Chiefs*, who bore the name of *Ajax*. 'Twas not therefore without reason, that *Menestheus* uses *Epithets*, when his intent was to distinguish the one of them from the other.

Ἄλλὰ

(c) *Apoll. de Synt. L. I. c. 6, 7.* His account of REFERENCE is as follows—Ἰδιῶμα ἀναφορᾶς προκατελεγμένον προσώπων δευτέρᾳ γνῶσιν. *The peculiar character of Reference is the second or repeated Knowledge of some Person already mentioned. L. II. c. 3.*

Ἄλλὰ περ οἷο ἵτω Τελαμώνιῳ ἄλκιμῳ Ch. I.
 Αἴας. Hom.

If both Ajaxes (says he) cannot be spared,

——at least alone

Let mighty Telamonian Ajax come.

Apollonius proceeds —— Even Epithets themselves are diffused thro' various Subjects, in as much as the same Adjective may be referred to many Substantives.

In order therefore to render both Parts of Speech equally definite, that is to say the Adjective as well as the Substantive, the Adjective itself assumes *an Article* before it, that it may indicate *a Reference to some single Person only*, μοναδικὴ ἀναφορά, according to the Author's own Phrase. And thus 'tis we say, Τρύφων ὁ Γραμματικός, *Trypho the Grammarian*; Ἀπολλόδωρος ὁ Κυρηναῖος, *Apollodorus the Cyrenean*, &c. The Author's Conclusion of
 this

Ch. I. this Section is worth remarking. Δεόν-
 τως ἄρα καὶ κατὰ τὸ τοιαῦτον ἡ πρόσθεσις ἐστὶ
 τῇ ἄρθρῳ, συνιδιάζουσα τὸ ἐπιθετικὸν τῷ κυρίῳ
 ὀνόματι.—'Tis with reason therefore that
 the Article is here also added, as it brings
 the Adjective to an Individuality, as pre-
 cise, as the proper Name (d).

WE may carry this reasoning farther,
 and shew, how by help of the *Article*
 even *common Appellatives* come to have
 the force of *proper Names*, and that un-
 assisted by epithets of any kind. Among
 the *Athenians* Πλοῖον meant *Ship*; "Ενδεκα,
Eleven; and "Ανθρωπῶ, *Man*. Yet add
 but the Article, and Τὸ Πλοῖον, *THE SHIP*,
 meant *that particular Ship, which they sent*
annually to Delos; "Οι "Ενδεκα, *THE ELEVEN*,
 meant, *certain Officers of Justice*; and "Ο
 "Ανθρωπῶ, *THE MAN*, meant *their public*
Executioner. So in *English*, *City*, is a
 Name

(d) See *Apoll.* L. I. c. 12. where by mistake *Mene-*
laus is put for *Menestheus*.

Name common to many places; and **Ch. I.**
Speaker, a Name common to many Men. }
 Yet if we prefix the Article, **THE CITY**
 means our Metropolis; and **THE SPEAK-**
ER, a *high Officer* in the *British* Parlia-
 ment.

AND thus 'tis by an easy transition, that
 the Article, from denoting *Reference*, comes
 to denote *Eminence* also; that is to say,
 from implying an *ordinary* pre-acquain-
 tance, to presume a kind of *general and*
universal Notoriety. Thus among the
Greeks 'Ο Ποιητής, **THE POET**, meant *Ho-*
mer (e); and 'Ο Στραγεπίτης, **THE STAGI-**
RITE, meant *Aristotle*; not that there were
 not

(e) There are so few exceptions to this Observation,
 that we may fairly admit it to be generally true. Yet
Aristotle twice denotes *Euripides* by the Phrase ὁ ποιητής,
 once at the end of the seventh Book of his *Nicomachean*
Ethics, and again in his *Physics*, L. II. 2. *Plato* also
 in his tenth Book of *Laws* (p. 901, Edit. Serr.) denotes
Hesiod after the same manner,

Ch. I. not many Poets, beside *Homer* ; and many Stagirites, beside *Aristotle* ; but none equally illustrious for their Poetry and Philosophy.

'Tis on a like principle that *Aristotle* tells us, 'tis by no means the same thing to assert—*εἶναι τὴν ἡδονὴν ἀγαθόν*, or, *Τὸ ἀγαθόν*—that, *Pleasure is A GOOD*, or, *THE GOOD*. The first only makes it a common *Object of Desire*, upon a level with many others, which daily raise our wishes ; the last supposes it *that supreme and sovereign Good*, the ultimate Scope of all our Actions and Endeavours (*f*).

BUT to pursue our Subject. It has been said already that the Article has no meaning, but when associated to some other word.—To what words then may it be associated ?—To such as require *defining*,
for

(*f*) *Analyt. Prior. L. I. c. 40.*

for it is by nature a *Definitive*.—And Ch. I. *what Words* are these?—Not those which already are *as definite, as may be*. Nor yet those, which, *being indefinite, cannot properly be made otherwise*. It remains then they must be *those, which though indefinite, are yet capable, through the Article, of becoming definite*.

UPON these Principles we see the reason, why 'tis absurd to say, Ο ΕΓΩ, THE I, or Ο ΣΥ, THE THOU, because nothing can make those Pronouns more *definite*, than they are (g). The same may be asserted of

(g) Apollonius makes it part of the Pronoun's Definition, to refuse co-alescence with the Article. Ἐκείνο ἐν Ἀιτωνυμίᾳ, τὸ μετὰ δείξεως ἢ ἀναφορᾶς ἀντωνομαζόμενον, ᾧ ἂν σὺνῃ τὸ ἄρθρον. *That therefore is a Pronoun, which with Indication or Reference is put for a Noun, and WITH WHICH THE ARTICLE BOTH NOT ASSOCIATE*. L. II. c. 5. So Gaza, speaking of Pronouns—Πάνη δὲ—ἢ ἐπιδέχουσαι ἄρθρον. L. IV. Priscian says the same. *Iure igitur apud Græcos prima*
 Q et

Ch. I. of Proper Names, and though the *Greeks* say ὁ Σωκράτης, ἡ Ξάνθιππη, and the like, yet the Article is a mere Pleonasm, unless perhaps it serve to distinguish Sexes. By the same rule we cannot say in *Greek* Οἱ Ἀμφοτέροι, or in *English*, *THE BOTH*, because these Words *in their own nature* are each of them perfectly defined, so that to define them farther would be quite superfluous. Thus if it be said, *I have read BOTH Poets*, this plainly indicates a definite pair, of whom some mention has been made already; *Δυὰς ἐγνωσμένη*, a known Duad, as *Apollonius* expresses himself, (b) when he speaks of this Subject. On the contrary, if it be said, *I have read Two Poets*, this may mean any Pair out of

et secunda persona pronominum, quæ sine dubio demonstrativæ sunt, articulis adjungi non possunt; nec tertia, quando demonstrativa est. L. XII. p. 938.—In the beginning of the same Book, he gives the true reason of this. *Supra omnes alias partes orationis FINIT PERSONAS PRONOMEN.*

(b) *Apollon. L. I. c. 16.*

of all that ever existed. And hence this Ch. I. Numeral, being in this Sense *indefinite* (as indeed are all others, as well as itself) is forced to assume the Article, whenever it would become *definite**. And thus 'tis, THE Two in *English*, and ΟΙ ΔΥΟ in *Greek*, mean nearly the same thing, as BOTH or ΑΜΦΟΤΕΡΟΙ. Hence also it is, that as Two, when taken alone, has reference to some *primary* and *indefinite* Perception, while the Article, THE, has reference to some *secondary* and *definite*†; hence I say the Reason, why 'tis bad *Greek* to say ΔΥΟ ΟΙ ΑΝΘΡΩΠΟΙ, and bad *English*, to say Two THE MEN. Such Syntax is in fact a *Blending of Incompatibles*,
Q 2

* This explains *Servius* on the XIIth *Æneid*. v. 511. where he tells us that *Duorum* is put for *Amborum*. In *English* or *Greek* the Article would have done the business, for the Two, or τοῖν δύοιν are equivalent to Both or ἀμφότερων, but not so *Duorum*, because the *Latins* have no Articles to prefix.

† Sup. p. 215, 216.

Ch. I. *bles*, that is to say of a *defined Substantive* with an *undefined Attributive*. On the contrary to say in *Greek* ΑΜΦΟΤΕΡΟΙ ΟΙ ΑΝΘΡΩΠΟΙ, or in *English*, **BOTH THE MEN**, is good and allowable, because the Substantive cannot possibly be less apt, by being defined, to coalesce with an Attributive, which is defined as well as itself. So likewise, 'tis correct to say, ΟΙ ΔΥΟ ΑΝΘΡΩΠΟΙ, **THE TWO MEN**, because here the Article, being placed in the beginning, *extends it's Power* as well through Substantive as Attributive, and equally contributes to *define* them both.

As some of the words above admit of no Article, *because they are by Nature as definite as may be*, so there are others, which admit it not, *because they are not to be defined at all*. Of this sort are all **INTERROGATIVES**. If we question about *Substances*, we cannot say Ο ΤΙΣ ΟΥΤΟΣ, **THE WHO IS THIS**; but ΤΙΣ ΟΥ-

ΟΤΤΟΣ, WHO IS THIS? (*i*). The same Ch. I.
 as to *Qualities* and both kinds of *Quantity*.
 We say without an Article ΠΟΙΟΣ, ΠΟ-
 ΣΟΙ, ΠΗΛΙΚΟΣ, in *English*, WHAT
 SORT OF, HOW MANY, HOW GREAT.
 The Reason is, that the Articles Ο, and
 ΤΗ respect Beings *already known*; Inter-
 rogatives respect Beings, *about which we*
are ignorant; for as to what we know,
 Interrogation is superfluous.

IN a word *the natural Associators with*
Articles are all those *common Appellatives*,
 which denote the several Genera and Spe-
 cies of Beings. 'Tis these, which, by as-
 suming a different *Article*, serve either to ex-
 plain an Individual upon its first being per-
 ceived, or else to indicate, upon its return,
 a Recognition, or repeated Knowledge (*k*).

Q₃

WE

(*i*) Apollonius calls ΤΙΣ, ἐναντιώτατον τῶν ἀρθρῶν,
 a Part of Speech, *most contrary, most averse to Articles*.
 L. IV. c. 1.

(*k*) What is here said respects *the two Articles*, which
 we have in *English*. In *Greek*, the Article does no more,
 than imply a *Recognition*. See before p. 216, 217, 218.

Ch. I. We shall here subjoin a few Instances
 of the peculiar Power of ARTICLES.

EVERY Proposition consists of a *Subject*, and a *Predicate*. In *English* these are distinguished by their Position, the Subject standing *first*, the Predicate *last*. *Happiness is Pleasure*—Here, *Happiness* is the *Subject*; *Pleasure*, the *Predicate*. If we change their order, and say, *Pleasure is Happiness*; then *Pleasure* becomes the *Subject*, and *Happiness* the *Predicate*. In *Greek* these are distinguished not by any Order or Position, but by help of the *Article*, which the Subject always assumes, and the Predicate in most instances (some few excepted) rejects. *Happiness is Pleasure*—ἡδονὴ ἡ εὐδαιμονία—*Pleasure is Happiness*—ἡ ἡδονὴ εὐδαιμονία—*Fine things are difficult*—χαλεπὰ τὰ καλὰ—*Difficult things are fine*—τὰ χαλεπὰ καλὰ.

IN *Greek* 'tis worth attending, how in Ch. I.
the same Sentence, the same *Article*, by
being prefixed to a different Word, quite
changes the whole meaning. For exam-
ple—'Ο Πτολεμαῖος γυμνασιάρχης εἰ τιμήθη
—*Ptolemy, having presided over the Games,*
was publicly honoured. The Participle
γυμνασιάρχης has here no other force,
than to denote to us *the Time, when* Ptole-
my was honoured, viz. after having pre-
sided over the Games. But if, instead of
the Substantive, we join the Participle to
the *Article*, and say, 'Ο γυμνασιάρχης
Πτολεμαῖος εἰ τιμήθη, our meaning is then—
The Ptolemy, who presided over the Games,
was honoured. The Participle in this case,
being joined to the Article, tends tacitly to
indicate not one *Ptolemy* but many, of
which number a particular one participated
of honour (1).

Q 4

IN

(1) *Apollon. L. I. c. 33, 34.*

Ch. I. IN *English* likewise it deserves remark-
 ing, how the Sense is changed by chang-
 ing of the *Articles*, tho' we leave every
 other Word of the sentence untouched.—
And Nathan said unto David, THOU ART
THE MAN *. In that single, *THE*, that
 diminutive Particle, all the force and effi-
 cacy of the Reason is contained. By that
 alone are the Premises applied, and so
 firmly fixed, as never to be shaken. 'Tis
 possible this Assertion may appear at first
 somewhat strange; but let him, who doubts
 it, only change the *Article*, and then see
 what will become of the Prophet and his
 reasoning.—*And Nathan said unto David,*
THOU ART A MAN. Might not the King
 well have, demanded upon so impertinent
 a position,

*Non dices bodie, quorsum hæc tam putida
 tendant ?*

BUT

* ΣΤ ΕΙ Ο ΑΝΗΡ, Βασίλ, Β', καφ. ιβ'.

BUT enough of such Speculations. The Ch. I.
 only remark, which we shall make on
 them, is this; that “ minute Change in
 “ PRINCIPLES leads to mighty Change in
 “ EFFECTS; so that well are PRINCIPLES
 “ intitled to our regard, however in ap-
 “ pearance they may be trivial and low.”

THE ARTICLES already mentioned are
 those *strictly* so called; but besides these
 there are the PRONOMINAL ARTICLES,
 such as *This, That, Any, Other, Some, All,*
No, or None, &c. Of these we have spoken
 already in our Chapter of Pronouns (m),
 where

(m) See B. I. c. 5. p. 72, 73. It seems to have been
 some view of words, like that here given, which in-
 duced Quintilian to say of the Latin Tongue—*Noster*
sermo Articulos non desiderat; ideoque in alias partes ora-
tionis sparguntur. Inst. Orat. L. I. c. 4. So Scaliger.
His declaratis, satis constat Græcorum Articulos non neg-
lectos a nobis, sed eorum usum superfluum. Nam ubi ali-
quid præscribendum est, quod Græci per articulum efficiunt
(ἐλεγεὶν ὁ δῶλος) expletur a Latinis per *Is* aut *ILLE*; *Is,*
aut

Ch. I. where we have shewn, when they may be taken as Pronouns, and when as Articles. Yet in truth it must be confessed, if the Essence of an Article be *to define and ascertain*, they are much more properly Articles, than any thing else, and as such should be considered in Universal Grammar. Thus when we say, *THIS Picture I approve, but THAT I dislike*, what do we perform by the help of these Definitives, but bring down the common Appellative to denote two Individuals, the one as *the more near*, the other as *the more distant*? So when we say, *SOME men are virtuous, but ALL men are mortal*, what is the natural Effect of this ALL and SOME, but to define that *Universality*, and *Particularity*, which would remain indefinite, were we to take them

aut, Ille servus dixit, de quo servo antea facta mentio sit, aut qui alio quo pacto notus sit. Additur enim Articulus ad rei memoriam renovandam, cujus antea non nescii sumus, aut ad præscribendam intellectionem, quæ latius patere queat; veluti cum dicimus, C. Cæsar, Is qui postea dictator fuit. Nam alii fuere C. Cæsares. Sic Græcè Καῖσαρ ὁ αὐτοκρατορ. De Caus. Ling. Lat. c. 131.

them away? The same is evident in such Ch. I. Sentences, as—*SOME substances have sensation; OTHERS want it—Chuse ANY way of acting, and SOME men will find fault, &c.* For here SOME, OTHER, and ANY, serve all of them to *define* different Parts of a given Whole; SOME, to denote a *definite Part*; ANY, to denote an *indefinite*; and OTHER, to denote the *remaining Part*, when a Part has been assumed already. Sometimes this last Word denotes a *large indefinite Portion*, set in opposition to some *single, definite, and remaining Part*, which receives from such Opposition no small degree of heightening. Thus *Virgil*,

*Excudent ALII spirantia mollius æra;
(Credo equidem) vivos ducent de marmore
vultus;*

*Orabunt causas melius, cœlique meatus
Describent radio, et surgentia fidera
dicent:*

*TU regere imperio populos, ROMANE,
memento, &c.* Æn. VI.

NOTHING

Ch. I. **NOTHING** can be stronger or more sublime, than this Antithesis; *one Aët* set as equal to *many other Aëts taken together*, and the Roman *singly* (for it is *Tu Romane*, not *Vos Romani*) to *all other Men*; and yet this performed by so trivial a cause, as the just opposition of **ALII** to **TU**.

BUT here we conclude, and proceed to treat of **CONNECTIVES**.

C H A P.

C H A P. II.

Concerning Connectives, and first those called Conjunctions.

CONNECTIVES are the subject of what Ch. II.
 follows; which, according as they connect either *Sentences* or *Words*, are called by the different Names of CONJUNCTIONS, or PREPOSITIONS. Of these Names, that of the *Preposition* is taken from a *mere accident*, as it commonly stands in connection before the Part, which it connects. The name of the *Conjunction*, as is evident, has reference to its *essential character*.

OF these two we shall consider the CONJUNCTION first, because it connects, not Words, but *Sentences*. This is conformable to the Analysis, with which we began this inquiry*, and which led us, by parity


* Sup. p. 11, 12.

Ch. II. parity of reason, to consider *Sentences themselves* before *Words*. Now the Definition of a CONJUNCTION is as follows—a *Part of Speech, void of Signification itself, but so formed as to help Signification, by making TWO or more significant Sentences to be ONE significant Sentence (a).*

THIS

(a) Grammarians have usually considered the Conjunction as connecting rather *single Parts of Speech*, than *whole Sentences*, and that too with the addition of like with like, Tense with Tense, Number with Number, Case with Case, &c. This *Sanctius* justly explodes. *Conjunctio neque casus, neque alias partes orationis (ut imperiti docent) conjungit, ipsæ enim partes inter se conjunguntur—sed conjunctio Orationes inter se conjungit.* *Miner.* L. III. c. 14. He then establishes his doctrine by a variety of examples. He had already said as much, L. I. c. 18. and in this he appears to have followed *Scaliger*, who had asserted the same before him. *Conjunctionis autem notionem veteres paullo inconsultius prodidere; neque enim, quod aiunt, partes alias conjungit (ipsæ enim partes per se inter se conjunguntur)—sed Conjunctio est, quæ conjungit Orationes plures.* *De Caus. Ling. Lat.* c. 165.

This

THIS therefore being the general Idea of Ch. II.
CONJUNCTIONS, we deduce their Species 
in

This Doctrine of theirs is confirmed by *Apollonius*, who in the several places, where he mentions the Conjunction, always considers it in Syntax as connecting Sentences, and not Words, though in his works now extant he has not given us its Definition. See L. I. c. 2. p. 14. L. II. c. 12. p. 124. L. III. c. 15. p. 234.

But we have stronger authority than this to support *Scaliger* and *Sanctius*, and that is *Aristotle's* Definition, as the Passage has been corrected by the best Critics and Manuscripts. A Conjunction, according to him, is *φωνὴ ἄσημος, ἐκ πλειόνων μὲν φωνῶν μίαν, σημαίνουσαν δέ, ποιεῖν πεφυκῆα* μίαν φωνὴν σημαίνουσαν. *An articulate Sound, devoid of Signification, which is so formed as to make ONE significant articulate Sound out of several articulate Sounds, which are each of them significant.* Poet. c. 20. In this view of things, the one significant articulate Sound, formed by the Conjunction, is not the Union of two or more Syllables in one simple Word, nor even of two or more Words in one simple Sentence, but of two or more simple Sentences in one complex Sentence, which is considered as ONE, from that Concatenation of Meaning effected by the Conjunctions. For example, let us take the Sentence, which follows. *If Men are by nature social, 'tis their Interest to be just, though it were*

Ch. II. in the following manner. CONJUNCTIONS,
 while they connect sentences, either connect
 also

were not so ordained by the Laws of their Country. Here are three Sentences. (1.) *Men are by nature social.* (2.) *'Tis Man's Interest to be just.* (3.) *'Tis not ordained by the Laws of every Country that Men should be just.* The first two of these Sentences are made One by the Conjunction, *IF*; these, One with the third Sentence, by the Conjunction, *THO'*; and the three, thus united, make that *Φωνὴ μία σημαστική*, *that one significant articulate Sound*, of which *Aristotle* speaks, and which is the result of the conjunctive Power.

This explains a passage in his Rhetoric, where he mentions the same Subject. *Ὁ γὰρ σύνδεσμος ἐν ποιεῖ τὰ πολλά· ὥς-ε ἂν ἐξαίρεθῇ, δῆλον ὅτι τεναυτίον ἔ-σ-αι τὸ ἐν πολλά.* *The Conjunction makes many, ONE; so that if it be taken away, 'tis then evident on the contrary that one will be MANY.* Rhet. III. c. 12. His instance of a Sentence, divested of its Conjunctions, and thus made many out of one, is, *ἦλθον, ἀπῆλθον, ἰδέομαι*, *veni, occurri, rogavi*, where by the way the three Sentences, resulting from this Dissolution, (for *ἦλθον*, *ἀπῆλθον*, and *ἰδέομαι*, are each of them, when unconnected, so many perfect Sentences) prove that these are the proper Subjects of the Conjunction's connective faculty.

Ammonius's

also their meanings, or not. For exam- Ch. II.
 ple: let us take these two Sentences—
Rome was enslaved—Cæsar was ambitious
 —and connect them together by the Con-
 junction, BECAUSE. *Rome was enslaved,*
 BECAUSE *Cæsar was ambitious.* Here the
Meanings, as well as the *Sentences*, appear
 to be connected. But if I say,—*Manners*
must be reformed, OR Liberty will be lost—
 here the Conjunction, OR, though it join
 the

Ammonius's account of the use of this Part of Speech
is elegant. Διὸ καὶ τῶν λόγων ὁ μὲν ὑπαρξίν μίαν ση-
 μαίνων, ὁ κυρίως εἰς, ἀνάλογος αὖ ἐστὶ τῷ μηδέπω τετ-
 μημένῳ ξύλῳ, καὶ διὰ τὸ ἐνὶ λεγομένῳ· ὁ δὲ πλείονας
 ὑπάρξεις δηλῶν, ἓνα (lege διὰ) τινὰ δὲ σύνδεσμον ἡνωσ-
 θάι πως δοκῶν, ἀναλογεῖ τῇ νηὶ τῇ ἐκ πολλῶν συγκε-
 μένῃ ξύλων, ὑπὸ δὲ τῶν γράφων φαινομένην ἐχέσθαι τὴν
 ἑνωσιν. *Of Sentences that, which denotes one Existence*
simply, and which is strictly ONE, may be considered as
analogous to a piece of Timber not yet sever'd, and called
in this account One. That, which denotes several Exist-
ences, and which appears to be made ONE by some Conjun-
ctive Particle, is analogous to a Ship made up of many pieces
of Timber, and which by means of the nails has an apparent
Unity. Am. in Lib. de Interpret. p. 54, 6.

R.

Ch. II. *the Sentences*, yet as to their respective *Meanings*, is a perfect *Disjunctive*. And thus it appears, that though all Conjunctions *conjoin Sentences*, yet with respect to the *Sense*, some are CONJUNCTIVE, and some DISJUNCTIVE; and hence (b) 'tis that we derive their different Species.

THE *Conjunctions*, which *conjoin both Sentences and their Meanings*, are either COPULATIVES, or CONTINUATIVES. The principal Copulative in *English* is, AND. The Continuatives are, IF, BECAUSE, THEREFORE, THAT, &c. The Difference between these is this — *The Copulative* does no more than barely *couple Sentences*, and is therefore applicable to all Subjects, whose Natures *are not incompatible*. *Continuatives*, on the contrary, by a more intimate connection, consolidate

I

Sen-

(b) Thus Scaliger. *Aut ergo Sensum conjungunt, ac Verba; aut Verba tantum conjungunt, Sensum vero disjungunt.* De C. L. Lat. c. 167.

Sentences into *one continuous Whole*, and Ch. II. are therefore applicable only to Subjects, which have an *essential Co-incidence*.

To explain by Examples—'Tis no way improper to say, *Lyfippus was a Statuary*, AND *Priscian was a Grammarian*—*The Sun shineth*, AND *the Sky is clear*—because these are things that may co-exist, and yet imply no absurdity. But it would be absurd to say, *Lyfippus was a Statuary*, BECAUSE *Priscian was a Grammarian*; tho' not to say, *the Sun shineth*, BECAUSE *the Sky is clear*. The Reason is, with respect to the first, *the Co-incidence* is merely *accidental*; with respect to the last, tis *essential*, and founded in nature. And so much for the Distinction between *Copulatives* and *Continuatives* (c).

As

(c) *Copulativa est, quæ copulat tam Verba, quam Sensum*. Thus *Priscian*, p. 1026. But *Scaliger* is more explicit—*si Sensum conjungunt (conjunctiones sc.) aut necessariò,*

R 2

Ch. II. As to *Continuatives*, they are either **SUPPOSITIVE**, such as, *IF*; or **POSITIVE**, such as, *BECAUSE, THEREFORE, As, &c.* Take Examples of each—you *will live happily, IF you live honestly—you live happily, BECAUSE you live honestly.* The Difference between these *Continuatives* is this—The *Suppositives* denote *Connection*, but assert not actual *Existence*; the *Positives* imply *both the one and the other (d).*

FARTHER

cessario, aut non necessario: &, si non necessario, tum sunt Copulativæ, &c. De C. Ling. Lat. c. 167. Priscian's own account of *Continuatives* is as follows. *Continuativæ sunt, quæ continuationem & consequentiam rerum significant*—ibid. Scaliger's account is—*causam aut præstituent, aut subdunt.* Ibid. c. 168. The Greek name for the Copulative was *Σύνδεσμος συμπλεκτικός*; for the Continuative, *συνεκτικός*; the Etymologies of which words justly distinguish their respective characters.

(d) The old Greek Grammarians confined the name *συνεκτικοί*, and the *Latins* that of *Continuativæ* to those

Con-

FARTHER than this, the Positives above Ch. II. mentioned are either CAUSAL, such as, BECAUSE, SINCE, AS, &c. or COLLECTIVE, such as, THEREFORE, WHEREFORE, THEN, &c. The Difference between these is this—the *Causals* subjoin *Causes to Effects*—*The Sun is in Eclipse,*

BE-

Conjunctions, which we have called *Suppositive* or *Conditional*, while the Positive they called *παρασυναπτικοί*, or *Subcontinuativæ*. They agree however in describing their proper Characters. The first according to Gaza are, οἱ ὑπαρξιν μὲν ὧς, ἀκολουθίαν δὲ τινὰ καὶ τάξιν δηλοῦντες—L. IV. Priscian says, they signify to us, *qualis est ordinatio & natura rerum, cum dubitatione aliquâ essentia rerum*—p. 1027. And Scaliger says, they conjoin *sine subsistentiâ necessariâ; potest enim subsistere & non subsistere; utrumque enim admittunt*. Ibid. c. 168. On the contrary of the Positive, or *παρασυναπτικοί* (to use his own name) Gaza tells us, ὅτι καὶ ὑπαρξιν μετὰ τάξεως σημαίνουσιν ἑτοιγῆ—And Priscian says, *causam continuationis ostendunt consequentem cum essentia rerum*—And Scaliger, *non ex hypothesi, sed ex eo, quod subsistit, conjungunt*. Ibid.

R 3

It

Ch. II. BECAUSE *the Moon intervenes*—*The Collectives* subjoin *Effects to Causes*—*The Moon intervenes*, THEREFORE *the Sun is in Eclipse*. Now we use *Causals* in those instances, where, the Effect being conspicuous, we seek its Cause; and *Collectives*, in *Demonstrations*, and *Science properly so called*, where the Cause being known

It may seem at first somewhat strange, why the *Positive* Conjunctions should have been considered as Subordinate to the *Suppositive*, which by their antient Names appears to have been the fact. Is it, that the Positive are confined to what *actually is*; the Suppositive extend to *Possibles*, nay even as far as to *Impossibles*? Thus 'tis false to affirm, *As it is Day, it is Light*, unless it actually *be Day*. But we may at midnight affirm, *If it be Day, it is Light*, because the, *IF*, extends to Possibles also. Nay we may affirm, by its help (if we please) even Impossibles. We may say, *If the Sun be cubical, then is the Sun angular*; *If the Sky fall, then shall we catch Larks*. Thus too Scaliger upon the same occasion—*amplitudinem Continuativæ percipi ex eo, quod etiam impossibile aliquando præsupponit*. De C. L. Lat. C. 168. In this sense then the Continuative, Suppositive or Conditional Conjunction is (as it were) superior to the Positive, as being of greater latitude in its application.

known first, by its help we discern consequences (e). Ch. II.

ALL these *Continuatives* are resolvable into *Copulatives*. Instead of, *BECAUSE it is Day, it is light*, we may say, *It is Day, AND it is Light*. Instead of, *IF it be Day, it is Light*, we may say, *'Tis at the same time necessary to be Day, AND to be Light*, and so in other Instances. The Reason is, that the Power of the *Copulative* extends to all Connections, as well to the *essential*, as to the *casual* or *fortuitous*. Hence therefore the *Continuative* may be resolved into a *Copulative and something more*, that is to say, into a *Copulative* implying an *essential* Co-incidence (f) in the Subjects conjoined.

R 4

As

(e) The *Latins* called the *Causals*, *Causales* or *Causativæ*; the *Collectives*, *Collectivæ* or *Illativæ*: The *Greeks* called the former *Ἀιτιολογικοί*, and the latter *Συλλογιστικοί*.

(f) *Resolvuntur autem in Copulativas omnes hæ, propterea quod Causa cum Effectu Suapte naturâ conjuncta est.*
Scol. de C. L. Lat. c. 169.

Ch. II. As to *Causal* Conjunctions (of which we have spoken already) there is no one of the four Species of Causes, which they are not capable of denoting: for example, THE MATERIAL CAUSE—*The Trumpet sounds, BECAUSE 'tis made of Metal*—THE FORMAL—*The Trumpet sounds, BECAUSE 'tis long and hollow*—THE EFFICIENT—*The Trumpet sounds, BECAUSE an Artist blows it*—THE FINAL—*The Trumpet sounds, THAT it may raise our courage.* Where 'tis worth observing, that the three first Causes are exprest by the strong affirmation of the *Indicative Mode*, because if the Effect actually be, these must of necessity be also. But the last Cause has a different Mode, namely, the *Contingent* or *Potential*. The Reason is, that the Final Cause, tho' it may be *first in Speculation*, is always *last in Event*. That is to say, however it may be the End, which set the Artist first to work, it may still be an End beyond his Power to obtain, and which.

which like other Contingents, may either **Ch. II.** happen, or not (*g.*) Hence also it is connected by Conjunctions of a peculiar kind, such as, **THAT, ἵνα, UT, &c.**

THE Sum is, that **ALL CONJUNCTIONS**, which connect both Sentences and their Meanings, are either **COPULATIVE**, or **CONTINUATIVE**; the Continuatives are either *Conditional*, or *Positive*; and the Positives are either *Causal* or *Collective*.

AND now we come to the **DISJUNCTIVE CONJUNCTIONS**, a Species of Words which bear this contradictory Name, because, while they *disjoin the Sense*, they *conjoin the Sentences* (*h.*).

WITH

(*g.*) See B. I. c. 8. p. 142. See also Vol. I. Note VIII. p. 271. For the four Causes see Vol. I. Note XVII. p. 280.

(*h.*) Ὅτι δὲ διαζευκτικοὶ τὰ διαζευγμένα συντιθέασιν, καὶ ἡ πρᾶγμα ἀπὸ πρᾶγματός, ἡ πρόσωπον ἀπὸ πρόσωπος διαζευγνύσας, τὴν φράσιν ἐπισυνιδῶσιν. *Gram.*

Ch. II. WITH respect to these we may observe, that as there is a Principle of UNION diffused throughout all things, by which THIS WHOLE is kept together, and preserved from Diffipation ; so there is a Principle of DIVERSITY diffused in like manner, the Source of Distinction, of Number, and of Order (i).

Now

Gram. L. IV. *Disjunctivæ sunt, quæ, quamvis distinctiones conjungant, sensum tamen disjunctum habent.* Prisc. L. XVI. p. 1029. And hence it is, that a Sentence, connected by Disjunctives, has a near resemblance to a *simple negative Truth*. For though this as to its Intellection be *disjunctive* (its end being to disjoin the Subject from the Predicate) yet as it combines Terms together into one Proposition, 'tis as truly *synthetical*, as any Truth, that is *affirmative*. See Chap. I. Note (b). P. 3.

(i) The DIVERSITY, which adorns Nature, may be said to heighten by degrees, and as it passes to different Subjects, to become more and more intense. Some things only differ, when considered as *Individuals*, but if we recur to their *Species*, immediately lose all Distinction: such for instance are *Socrates* and *Plato*. Others differ as to *Species*, but as to *Genus* are the same: such
are

Now 'tis to express in some degree the *Ch. II.*
Modifications of this Diversity, that DIS-
 JUNCTIVE CONJUNCTIONS seem first to
 have been invented.

OF these DISJUNCTIVES, some are
 SIMPLE, some ADVERSATIVE—*Simple*,
 as when we say, EITHER *it is Day*, OR *it*
is

are *Man* and *Lion*. There are others again, which dif-
 fer as to *Genus*, and co-incide only in those *transcenden-*
tal Comprehensions of *Ens*, *Being*, *Existence*, and the
 like: such are *Quantities* and *Qualities*, as for example
an Ounce, and the Colour, *White*. Lastly ALL BEING
 whatever differs, as *Being*, from *Non-being*.

Farther, in all things different, however moderate
 their Diversity, there is an appearance of OPPOSITION
 with respect to each other, in as much as each thing *is*
it self, and *not any* of the rest. But yet in all Subjects
 this Opposition is not *the same*. In RELATIVES, such
 as Greater and Less, Double and Half, Father and Son,
 Cause and Effect, in *these* 'tis *more striking*, than in or-
 dinary Subjects, because *these* always shew it, by *neces-*
sarily inferring each other. In CONTRARIES, such as
 Black and White, Even and Odd, Good and Bad,
 Virtuous

Ch. II. *is Night—Adversative*, as when we say, *It is not Day, BUT it is Night*. The Difference between these is, that the simple do no more, than *merely disjoin*; the *Adversative* disjoin, with an *Opposition concomitant*. Add to this, that the *Adversative* are *definite*; the *Simple*, *indefinite*. Thus when we say, *The Number Three is not*
an

Virtuous and Vicious, in these the *Opposition* goes still farther, because these not only *differ*, but are even *destructive of each other*. But the *most potent Opposition* is that of *Ἀντίφασις*, or *CONTRADICTION*, when we oppose *Proposition to Proposition*, *Truth to Falshood*, asserting of any Subject, *either it is, or is not*. This indeed is an *Opposition*, which extends it self to all things, for every thing conceivable must needs have its *Negative*, though multitudes by nature have neither *Relatives*, nor *Contraries*.

Besides these *Modes of DIVERSITY*, there are others that deserve notice; such for instance, as the *Diversity* between the *Name* of a thing, and *its Definition*; between the *various Names*, which belong to the *same thing*, and the *various things*, which are denoted by the *same Name*; all which *Diversities* upon occasion become a Part of our Discourse. And so much, in short, for the Subject of *DIVERSITY*.

an even Number, BUT an odd, we not only **Ch. II.**
 disjoin two opposite Attributes, but we de-
 finitely affirm one, and deny the other.
 But when we say, *The Number of the Stars*
is EITHER even OR odd, though we assert
one Attribute to be, and the other not to
be, yet the Alternative notwithstanding is
left indefinite. And so much for simple
Disjunctives (k).

As

(k) The simple Disjunctive η , or *Vel*, is mostly used indefinitely, so as to leave an Alternative. But when it is used definitely, so as to leave no Alternative, 'tis then a perfect Disjunctive of the Subsequent from the Previous, and has the same force with κ ν , or, *Et non*. 'Tis thus Gaza explains that Verse of Homer.

Βέλομ' ἰγὼ λαὸν σόου ἔμμεναι, η ἀπολέσθαι.

IL. A.

That is to say, *I desire the people should be saved, AND NOT be destroyed*, the Conjunction η being ἀναιρετικός, or *sublative*. It must however be confessed, that this Verse is otherwise explained by an Ellipsis, either of μάλλον, or αὐτίς, concerning which see the Commentators.

Ch. II. As to *Adversative Disjunctives*, it has been said already that they imply **OPPOSITION**. Now there can be no Opposition of the *same Attribute*, in the *same Subject*, as when we say, *Nireus was beautiful*; but the Opposition must be either of the *same Attribute* in *different Subjects*, as when we say, *Brutus was a Patriot*, **BUT** *Cæsar was not*—or of *different Attributes* in the *same Subject*, as when we say, *Gorgias was a Sophist*, **BUT** *not a Philosopher*—or of *different Attributes* in *different Subjects*, as when we say, *Plato was a Philosopher*, **BUT** *Hippias was a Sophist*.

THE *Conjunctions* used for all these purposes may be called **ABSOLUTE ADVERSATIVES**.

BUT there are *other Adversatives*, besides these; as when we say, *Nireus was more beautiful*, **THAN** *Achilles*—*Virgil was*


AS

AS great a Poet, AS Cicero was an Orator. Ch. II.

The Character of these latter is, that they go farther than the former, by marking not only *Opposition*, but that *Equality* or *Excess*, which arises among Subjects from their being *compared*. And hence 'tis they may be called ADVERSATIVES OF COMPARISON.

BESIDES the Adversatives here mentioned, there are two other Species, of which the most eminent are UNLESS and ALTHO'. Forexample—*Troy will be taken, UNLESS the Palladium be preserved—Troy will be taken, ALTHO' Hector defend it.* The Nature of these *Adversatives* may be thus explained. Asevery *Event* is naturally *allied* to its *Cause*, so by parity of reason 'tis *opposed* to its *Preventive*. And as every Cause is either *adequate* (1) or *in-adequate* (in-adequate,

(1) This Distinction has reference to *common Opinion*, and the *form of Language*, consonant thereto. In strict metaphysical truth, *No Cause, that is not adequate, is any Cause at all.*

Ch. II.  quate, when it endeavours, without being effectual) so in like manner is every *Preventive*. Now *adequate Preventives* are express'd by such Adversatives, as **UNLESS**—*Troy will be taken, UNLESS the Palladium be preserved; that is, This alone is sufficient to prevent it.* The *In-adequate* are express'd by such Adversatives, as **ALTHO'**—*Troy will be taken, ALTHO' Hector defend it; that is, Hector's Defence will prove in-effectual.*

THE Names given by the old Grammarians to denote these last Adversatives, appear not sufficiently to express their Natures (*m*). They may be better perhaps called **ADVERSATIVES ADEQUATE, and IN-ADEQUATE.**

AND thus it is that all **DISJUNCTIVES**, that is **CONJUNCTIONS**, *which conjoin Sentences,*

(*m*) They called them for the most part, without sufficient Distinction of their Species, *Adversativa*, or *Ἐναντιωματικοί*.

tences, but not their Meanings, are either **Ch. II.**
SIMPLE OR ADVERSATIVE; and that all
ADVERSATIVES are either *Absolute* or *Com-*
parative; or else *Adequate* or *In-adequate*.

WE shall finish this Chapter with a few
miscellany Observations.

IN the first place it may be observed,
through all the Species of Disjunctives,
that the *same* Disjunctive appears to have
greater or *less* force, according as the Sub-
jects, which it disjoins, are more or less
disjoined by Nature. For example, if
we say, *Every Number is even, OR odd—*
*Every Proposition is true, OR false—*nothing
seems to disjoin *more strongly* than the
Disjunctive, because no things are in Na-
ture more *incompatible* than the Subjects.
But if we say, *That Object is a Triangle,*
OR Figure contained under three right lines
—the (OR) in this case hardly seems to
disjoin, or indeed to do more, than di-
stinctly to express the Thing, first by its
S Name,

Ch. II. *Name*, and then by its *Definition*. So if we
 { say, *That Figure is a Sphere, OR a Globe,*
OR a Ball—the Disjunctive in this case,
 tends no farther to disjoin, than as it di-
 stinguishes the *several Names*, which be-
 long to the *same Thing (n)*.

AGAIN—the Words, *When* and *Where*,
 and all others of the same nature, such as,
Whence, Whither, Whenever, Wherever, &c.
 may be properly called ADVERBIAL CON-
 JUNCTIONS, because they participate the
 nature both of Adverbs and Conjunctions
 —of *Conjunctions*, as they conjoin *Senten-*
ces;

(n) The *Latins* had a peculiar Particle for this occa-
 sion, which they called *Subdisjunctiva*, a *Subdisjunctive*;
 and that was *SIVE*. *Alexander sive Paris; Mars sive*
Mavors. The Greek *ἢ* seems to answer the same
 end. Of these Particles, *Scaliger* thus speaks—*Et sam-*
pomen Subdisjunctivarum recte acceptum est, neque enim
tam planè disjungit, quam Disjunctivæ. Nam Disjuno-
tivæ sunt in Contrariis—Subdisjunctivæ autem etiam in
non Contrariis, sed Diversis tantum; ut, Alexander sive
Paris. De C. L. Lat. c. 170.

ces ; of *Adverbs*, as they denote the At- Ch. II.
tributes either of *Time*, or of *Place*.

AGAIN—these *Adverbial Conjunctions*, and perhaps *most of the Prepositions* (contrary to the Character of *accessory Words*, which have strictly no Signification, but when associated with other words) have a kind of *obscure* Signification, when taken alone, by denoting those Attributes of Time and Place. And hence 'tis, that they appear in Grammar, like *Zoophytes* in Nature ; a *kind of (o) middle Beings*, of amphibious character, which, by sharing the Attributes of the higher and the lower, conduce to link the Whole together (*p*).

AND

(o) Πολλακοῦ γὰρ ἡ φύσις δῆλη γίνεται κατὰ μικρὸν μεταβάλλουσα, ὥστε ἀμφισβητεῖσθαι ἐπὶ τίνων, πότερου ζῶον ἢ φυτὸν. *Themist.* p. 74. Ed. Ald. See also *Arist. de Animal. Part.* p. 93. l. 10. Ed. Syll.

(p) 'Tis somewhat surprizing that the politest and most elegant of the *Attic* Writers, and *Plato* above all

Ch. II. AND so much for CONJUNCTIONS, their
 Genus, and their Species.

the rest, should have their Works filled with Particles of all kinds, and with Conjunctions in particular; while in the modern polite Works, as well of ourselves as of our neighbours, scarce such a Word as a Particle, or Conjunction is to be found. Is it, that where there is *Connection in the Meaning*, there must be *Words had to connect*; but that where the Connection is little or none, such Connectives are of little use? That Houses of Cards, without cement, may well answer their end, but not those Houses, where one would chuse to dwell? Is this the Cause? or have we attained an Elegance, to the Antients unknown?

Venimus ad summam fortunæ, &c.

C H A P.

C H A P. III.

*Concerning those Connectives, called
Prepositions.*

PREPOSITIONS by their name express Ch. III.
their *Place*, but not their *Character*. }
Their Definition will distinguish them
from the former Connectives. A PRE-
POSITION is a Part of Speech, devoid itself
of Signification, but so formed as to unite
two Words that are significant, and that re-
fuse to coalesce or unite of themselves (a).
This

(a) The Stoic Name for a Preposition was Προθε-
τικός Σύνδεσμος, *Præpositiva Conjunctio, A Prepositive
Conjunction*. Ὡς μὲν ἔν κατὰ τὰς ἄλλας παραθέ-
σεις αἱ προθέσεις συνδεσμικῆς συνάξεως γίνονται παρεμ-
φαικταί, λέλεκται ἡμῖν· ἐξ ὧν καὶ ἀφορμὴ ἔσται παρὰ
τοῖς Στωικοῖς τῇ καλεῖσθαι αὐτὰς Προθετικὸς Συνδέσμος.
Now in what manner even in other applications (besides
the present) Prepositions give proof of their Conjunctive
Syntax, we have mentioned already; whence too the Stoics

Ch.III. This connective Power, (which relates to *Words* only, and not *Sentences*) will be better understood from the following Speculations.

SOME things co-alesce and unite of *themselves*; others refuse to do so *without help*, and as it were compulsion. Thus in Works of Art, the Mortar and the Stone co-alesce of themselves; but the Wainscot and the Wall not without Nails and Pins. In Nature this is more conspicuous. For example; all Quantities, and Qualities co-alesce immediately with their Substances. Thus'tis we say, *a fierce Lion, a vast Mountain*; and from *this Natural Concord of Subject and Accident*, arises the *Grammatical Concord of Substantive and Adjective*. In like

took occasion to call them PREPOSITIVE CONJUNCTIONS, *Apollon*, L. IV. c. 5. p. 313. Yet is this in fact rather a descriptive *Sketch*, than a complete *Definition*, since there are other Conjunctions, which are Prepositive as well as these. See *Gaz.* L. IV. de *Præposit.* *Prisc.* L. XIV. p. 983,

like manner Actions co-alesce with their Agents, and Passions with their Patients. Ch.III.

Thus 'tis we say, *Alexander conquers; Darius is conquered.* Nay, as every Energy is a kind of Medium between its Agent and Patient, the whole three, *Agent, Energy,* and *Patient*, co-alesce with the same facility; as when we say, *Alexander conquers Darius.* And hence, that is from *these Modes of natural Co-alescence*, arises *the Grammatical Regimen of the Verb by its Nominative, and of the Accusative by its Verb.* Farther than this, Attributives themselves may be most of them characterized; as when we say of such Attributives as *ran, beautiful, learned,* he *ran swiftly,* she *was very beautiful,* he *was moderately learned,* &c. And hence the *Co-alescence of the Adverb with Verbs, Participles, and Adjectives.*

THE general Conclusion appears to be this. " THOSE PARTS OF SPEECH UNITE
" OF THEMSELVES IN GRAMMAR, WHOSE
" ORIGINAL ARCHETYPES UNITE OF

S 4

" THEM-

Ch. III. "THEMSELVES IN NATURE." To which
 { we may add, as following from what has
 been said, that *the great Objects of Natural
 Union are SUBSTANCE and ATTRIBUTE.*
 Now tho' *Substances* naturally co-incide
 with their *Attributes*, yet they absolutely
 refuse doing so, *one with another (b).* And
 hence those known Maxims in Physics,
 that *Body is impenetrable*; that *two Bodies*
cannot possess the same place; that *the same*
Attribute cannot belong to different Sub-
stances, &c.

FROM these Principles it follows, that
 when we form a Sentence, the *Substantive*
 without difficulty co-incides with the *Verb*,
 from the natural Co-incidence of *Substance*
 and *Energy*—THE SUN WARMETH, So
 likewise the *Energy* with the *Subject*, *on*
which

(b) *Causa, propter quam duo Substantiva non ponuntur
 sine copulâ, e Philosophiâ petenda est: neque enim duo sub-*
stantialiter unum esse potest, sicut Substantia et Accidens;
itaque non dicas, CÆSAR CATO PUGNAT, Scilicet de
Caus. Ling. Lat. c. 177.

which it operates — WARMETH THE EARTH. So likewise both *Substance* and *Energy* with their proper *Attributes*. — Ch.III.

THE SPLENDID SUN, — GENIALLY WARMETH — THE FERTILE EARTH. But suppose we were desirous to add other Substantives, as for instance, AIR, or BEAMS. How would these co-incide, or under what Character could they be introduced? Not as *Nominatives* or *Accusatives*, for both those places are already filled; the Nominative by the Substance, SUN; the Accusative by the Substance, EARTH. Not as Attributes to these last, or to any other thing; for *Attributes by nature they neither are, nor can be made*. Here then we perceive the Rise and Use of PREPOSITIONS. By these we connect those Substantives to Sentences, which at the time are unable to co-alesce *of themselves*. Let us assume for instance a pair of these Connectives, THRO' and, WITH, and mark their Effect upon the Substances here mentioned, *The splendid Sun* WITH *his Beams* *genially*

Ch.III. *genially warmeth THRO' the Air the fertile Earth.* The Sentence, as before, remains *intire and one*; the *Substantives* required are both *introduced*; and not a Word, which was there before, is detruded from its proper place.

IT must here be observed that most, if not all Prepositions seem originally formed to denote the *Relations of PLACE (c)*. The reason is, this is that grand *Relation*, which *Bodies* or *natural Substances* maintain at all times one to another, whether they are contiguous or remote, whether in motion, or at rest.

IT may be said indeed that *in the Continuity of Place* they form this UNIVERSE
OR

(c) *Omne corpus aut movetur aut quiescit: quare opus fuit aliquâ notâ, quæ TO' HOT' significaret, sive esset inter duo extrema, inter quæ motus fit, sive esset in altero extremorum, in quibus fit quies. Hinc eliciemus Præpositionis essentialem definitionem. Scal. de Caus. Ling. Lat. c. 152.*

OF VISIBLE WHOLE, and are made as Ch.III.
 much ONE by that general Comprehension,
 as is consistent with their several Natures,
 and specific Distinctions. Thus 'tis we
 have Prepositions to denote the *contiguous*
Relation of Body, as when we say, *Caius*
walked WITH a Staff; the Statue stood UPON
a Pedestal; the River ran OVER a Sand;
 others for the *detached* Relation, as when
 we say, *He is going TO Italy; the Sun is*
risen ABOVE the Hills; these Figs came
FROM Turkey. So as to *Motion* and *Rest*,
 only with this difference, that *here* the Pre-
 position varies its character with the Verb.
 Thus if we say, *that Lamp hangs FROM*
the Ceiling, the Preposition, FROM, assumes
 a Character of *Quiescence*. But if we say,
that Lamp is falling FROM the Ceiling, the
 Preposition in such case assumes a Charac-
 ter of *Motion*. So in *Milton*,

—*To support uneasy Steps*

OVER *the burning Marle*—Par. L. I.

Here OVER denotes *Motion*.

Again

Ch.III. Again—

—*He—with looks of cordial Love*
Hung OVER her enamour'd—Par. L.IV.

Here OVER denotes *Rest*.

BUT though the original use of Prepositions was to denote *the Relations of Place*, they could not be confined to this Office only. They by degrees extended themselves to Subjects *incorporeal*, and came to denote Relations, as well *intellectual*, as *local*. Thus, because in Place he, who is *above*, has commonly the advantage over him, who is *below*, hence we transfer OVER and UNDER to *Dominion* and *Obedience*; of a King we say, *he ruled OVER his People*; of a common Soldier, *he served UNDER such a General*. So too we say, *with Thought*; *without Attention*; *thinking over a Subject*; *under Anxiety*; *from Fear*; *out of Love*; *through Jealousy*, &c. All which instances, with many others of like kind,

kind, shew that the *first Words* of Men, Ch.III. like their *first Ideas*, had an immediate reference to *sensible Objects*, and that in after days, when' they began to discern with their *Intellect*, they took those Words, which they found *already* made, and transferred them by metaphor to *intellectual* Conceptions. There is indeed no Method to express new Ideas, but either this of *Metaphor*, or that of *Coining new Words*, both which have been practised by Philosophers and wise Men, according to the nature, and exigence of the occasion (*d*).


IN

(*d*) Among the Words new coined we may ascribe to *Anaxagoras*, Ὁμοιομέρεια; to *Plato*, Ποιότης; to *Cicero*, Qualitas; to *Aristotle*, Ἐντελέχεια; to the *Stoics*, Ὅστις, κεράτις, and many others.—Among the Words transferred by Metaphor from *common* to *special* Meanings, to the *Platonics* we may ascribe Ἴδεα; to the *Pythagoreans* and *Peripatetics*, Κατηγορία, and Κατηγορεῖν; to the *Stoics*, Κατάληψις, ὑπόληψις, καθήκον; to the *Pyrrhonists*, Ἐξέσις, ἐνδέχεται, ἐπέχω, &c.

And

Ch.III. In the foregoing use of Prepositions,
 we have seen how they are applied *κατὰ
 παράθεσιν*, by way of *Juxta-position*; that is
 to say, where they are prefixt to a Word,
 with-

And here I cannot but observe, that he who pretends to discuss the Sentiments of any one of these Philosophers, or even to cite and translate him (except in trite and obvious Sentences) without accurately knowing the *Greek* Tongue in general; the nice differences of many Words apparently synonymous; the peculiar Stile of the Author whom he presumes to handle; the new coined Words, and new Significations given to old Words, used by such Author, and his Sect; the whole Philosophy of such Sect, together with the Connections and Dependencies of its several Parts, whether Logical, Ethical, or Physical; — He, I say, that, without this previous preparation, attempts what I have said, will shoot in the dark; will be liable to perpetual blunders; will explain, and praise, and censure merely by chance; and though he may possibly to Fools appear as a wise Man, will certainly among the Wise ever pass for a Fool. Such a Man's Intellect comprehends antient Philosophy, as his Eye comprehends a distant Prospect. He may see perhaps enough, to know Mountains from Plains, and Seas from Woods; but for an accurate discernment of particulars, and their character, this without farther helps 'tis impossible he should attain.

without becoming a Part of it. But they Ch.III.
 may be used also *κατὰ σύνθεσιν*, by way of 
Composition, that is, they may be prefix to
 a Word, so as to become a real Part of
 it (e). Thus in *Greek* we have *Ἐπίστας*,
 in *Latin*, *Intelligere*, in *English*, to Under-
 stand. So also, to *foretel*, to *overact*, to
undervalue, to *outgo*, &c. and in *Greek* and
Latin, other Instances innumerable. In
 this case the Prepositions commonly trans-
 fuse something of their own Meaning into
 the Word, with which they are compound-
 ed; and this imparted Meaning in most
 instances will be found ultimately resolv-
 able into some of the Relations of PLACE,
 (f) as used either in its *proper* or *metapho-
 rical* acceptance.

LASTLY,

(e) See *Gaz. Gram. L. IV. Cap. de Præpositione.*

(f) For example, let us suppose some given Space.
 E & Ex signify *out of* that Space; PER, *through it*,
 from beginning to end; IN, *within it*; SUB, *under it*.
 Hence

Ch.III. LASTLY, there are times, when Prepositions totally lose their connective Nature, being

Hence then E and PER in composition *augment*; *Enormis*, something not simply big, but big in excess; something got out of the rule, and beyond the measure; *Dico*, to speak; *Edico*, to speak out; whence *Edictum* an *Edict*, something so effectually spoken, as all are supposed to hear, and all to obey. So *Terence*,

Dico, Edico vobis—Eun. V. 5. 20.

which (as *Donatus* tells us in his Comment) is an *Ἀυξήσις*. *Fari*, to speak; *Effari*, to speak out—hence *Effatum*, an *Axiom*, or self-evident Proposition, something addressed as it were to all men, and calling for universal Assent. *Cic. Acad. II. 29. Per magnus, Perutilis*, great throughout, useful through every part.

On the contrary, IN and SUB diminish and lessen. *Injustus, Iniquus, unjust, inequitable*, that lies within Justice and Equity, that reaches not so far, that falls short of them; *Subniger, blackish; Subrubicundus, reddish*; tending to black, and tending to red, but yet under the standard, and below perfection.

Emo originally signified to take away; hence it came to signify to buy, because he, who buys, takes away his purchase. INTER, Between, implies Discontinuance,

being converted into Adverbs, and used in Ch.III.
Syntax accordingly. Thus *Homer*,

—Γέλασσε δὲ πᾶσα περὶ χθών.

—*And Earth smil'd all around.*

Ιλ. T. 362.

But of this we have spoken in a preceding Chapter (g). One thing we must however observe, before we finish this Chapter, which is, that whatever we may be told of CASES in modern Languages, there are in fact no such things ; but their force and power is exprest by two Methods,

ance, for in things continuous there can nothing lie between. From these two comes, *Interimo*, to kill, that is to say, to take a Man away in the midst of Life, by making a Discontinuance of his vital Energy. So also *Perimo*, to kill a Man, that is to say, to take him away thoroughly ; for indeed what more thorough taking away can well be supposed? The Greek Verb, Ἀναίρειν, and the English Verb, To take off, seem both to carry the same allusion. And thus 'tis that Prepositions become Parts of other Words.

(g) See before p. 205.

T

Ch.III. thods, either by *Situation*, or by *Prepositions*; *the Nominative and Accusative Cases* by *Situation*; *the rest*, by *Prepositions*. But this we shall make the Subject of a Chapter by itself concluding here our Inquiry concerning *Prepositions*.

C H A P.

C H A P. IV.

Concerning Cases.

AS CASES, or at least their various Powers, depend on the knowledge partly of *Nouns*, partly of *Verbs*, and partly of *Prepositions*; they have been reserved, till those Parts of Speech had been examined and discussed, and are for that reason made the Subject of so late a Chapter, as the present. Ch. IV.

THERE are no CASES in the modern Languages, except a few among the *primitive Pronouns*, such as I, and ME; JE, and MOY; and the *English Genitive*, formed by the addition of s, as when from *Lion*, we form *Lion's*; from *Ship*, *Ship's*. From this defect however we may be enabled to discover in some instances *what a Case is*, the *Periphrasis*, which sup-

Ch. IV. plies its place, being *the Case* (as it were) *unfolded*. Thus *Equi* is analized into *Du Cheval, Of the Horfe*; *Equo* into *Au Cheval, To the Horfe*. And hence we see that the GENITIVE and DATIVE CASES imply the joint Power of a *Noun* and a *Preposition*, the Genitive's *Preposition* being *A, De, or Ex*, the Dative's *Preposition* being *Ad, or Versus*.

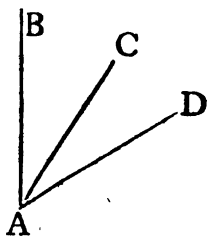
WE have not this assistance as to the ACCUSATIVE, which in modern Languages (a few instances excepted) is only known from its position, that is to say, by being subsequent to its Verb, in the collocation of the words.

THE VOCATIVE we pass over from its little use, being not only unknown to the modern Languages, but often in the antient being supplied by the *Nominative*.

THE ABLATIVE likewise was used by the *Romans* only; a Case they seem to have adopted

adopted *to associate with their Prepositions*, Ch.IV. as they had deprived their *Genitive* and *Dative* of that privilege; a Case certainly not necessary, because the *Greeks* do as well without it, and because with the *Romans* themselves 'tis frequently undistinguished.

THERE remains the NOMINATIVE, which whether it were a Case or no, was much disputed by the Antients. The *Peripatetics* held it to be no *Case*, and likened the Noun, in this its *primary* and *original Form*, to a perpendicular Line, such for example, as the line A B.



The Variations from the Nominative, they considered as if A B were to fall from its perpendicular, as for example, to A C, or A D. Hence then they only called these Variations, ΠΤΩΣΕΙΣ, CASUS, CASES, or

Ch. IV. FALLINGS. The *Stoics* on the contrary, and the Grammarians with them, made the *Nominative* a CASE also. Words they considered (as it were) *to fall from the Mind*, or *discursive Faculty*. Now when a Noun fell thence *in its primary Form*, they then called it ΠΤΩΣΙΣ ΟΡΘΗ, CASUS RECTUS, AN ERECT, OR UPRIGHT CASE OF FALLING, such as AB, and by this name they distinguished the *Nominative*. When *it fell from the Mind under any of its variations*, as for example in the form of a *Genitive*, a *Dative*, or the like, such variations they called ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ, CASUS OBLIQUI, OBLIQUE CASES, OR SIDE-LONG FALLINGS (such as AC, or AD) in opposition to the other (that is AB) which was erect and perpendicular (*a*). Hence too Grammarians called the Method of enumerating the various Cases of a Noun, ΚΛΙΣΙΣ, DECLINATIO, a DECLENSION,

it

(*a*) See *Annon.* in *Libr. de Interpr.* p. 35.

it being a sort of *progressive Descent from* Ch.IV.
the Noun's upright Form thro' its various
declining Forms, that is, a Descent from
 AB, to AC, AD, &c.

OF these CASES we shall treat but of
 four, that is to say, the NOMINATIVE,
 the ACCUSATIVE, the GENITIVE, and
 the DATIVE.

IT has been said already in the pre-
 ceding Chapter, that the great Objects of
 natural Union are SUBSTANCE and AT-
 TRIBUTE. Now from this *Natural Con-*
cord arises the *Logical Concord* of SUBJECT
 and PREDICATE, and the *Grammatical*
Concord of SUBSTANTIVE and ATTRIBU-
 TIVE (b). These CONCORDS in SPEECH
 produce PROPOSITIONS and SENTENCES,
 as that previous CONCORD in NATURE
 produces NATURAL BEINGS. This being

T 4 admitted,

(b) See before, p. 264.

Ch. IV. admitted, we proceed by observing, that when a Sentence is regular and orderly, *Nature's Substance*, the *Logician's Subject*, and the *Grammarians Substantive* are all denoted by that Case, which we call the NOMINATIVE. For example, CÆSAR pugnat, Æs fingitur, DOMUS ædificatur. We may remark too by the way, that the Character of this Nominative may be learnt from its *Attributive*. The Action implied in pugnat, shews its Nominative CÆSAR to be an Active efficient Cause; the Passion implied in fingitur, shews its Nominative Æs to be a Passive Subject, as does the Passion in ædificatur prove DOMUS to be an Effect.

As therefore every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a *Nominative* also. So we find it in such instances as—CICERO est ELOQUENS; VITIUM est TURPE; HOMO est

4

ANIMAL,

ANIMAL, &c. When it has no Cases; **Ch. IV.**
 (as happens with Verbs) it is forced to
 content itself with such assimilations as it
 has, those of Number and Person * ; as
 when we say, CICERO LOQUITUR; NOS
 LOQUIMUR; HOMINES LOQUUNTUR.

FROM what has been said, we may
 make the following observations—that as
 there can be *no Sentence without a Sub-*
stantive, so that Substantive, if the Sen-
 tence be *regular*, is always denoted by a
Nominative—that on this occasion *all the*
Attributives, that have Cases, appear as
Nominatives also—that there may be a re-
 gular and perfect Sentence *without any of*
the other Cases, but that *without one Nomi-*
native at least, this is utterly impossible.
 Hence therefore we form its Character and
 Description—THE NOMINATIVE is *that*
Case, without which there can be no regu-
lar

* What sort of Number and Person Verbs have, see
 before, p. 170, 171.

Ch. IV. *lar (c) and perfect Sentence.* We are now
 to search after another Case.

WHEN the *Attributive* in any Sentence is some *Verb denoting Action*, we may be assured the *principal Substantive* is some *active efficient Cause*. So we may call *Achilles* and *Lyfippus* in such Sentences as *Achilles vulneravit, Lyfippus fecit*. But though this be evident and clearly understood, the Mind is still *in suspense*, and finds its conception *incomplete*. ACTION, it well knows, not only requires some *Agent*, but it must have a *Subject* also to work on, and it must produce some *Effect*. 'Tis then to denote one of these (that is, the *Subject* or the *Effect*) that the Authors of Language

(c) We have added *regular* as well as *perfect*, because there may be *irregular* Sentences, which may be *perfect without a Nominative*. Of this kind are all Sentences, made out of those Verbs, called by the Stoics Παρασυνεζάματα or Παρακατηγορήματα, such as Σωκράτει μετ'άμελει, *Socratem pænitet*, &c. See before, p. 180.

guage have destined THE ACCUSATIVE. Ch.IV.

Achilles vulneravit HECTOREM—here the Accusative denotes the Subject. *Lyfippus fecit* STATUAS—here the Accusative denotes the Effect. By these additional Explanations the Mind becomes satisfied, and the Sentences acquire a Perfection, which before they wanted. In whatever other manner, whether figuratively, or with Prepositions, this Case may have been used, its first destination seems to have been that here mentioned, and hence therefore we shall form its Character and Description—THE ACCUSATIVE is that Case, which to an efficient Nominative and a Verb of Action subjoins either the Effect or the passive Subject. We have still left the Genitive and the Dative, which we investigate, as follows.

It has been said in the preceding Chapter (d), that when the Places of the Nominative

(d) See before, p. 265.

Ch.IV. *minative* and the *Accusative* are filled by proper Substantives, other Substantives are annexed by the help of *Prepositions*. Now, though this be so far true in the modern Languages, that (a very few instances excepted) they know no other method ; yet is not the rule of equal latitude with respect to the *Latin* or *Greek*, and that from reasons which we are about to offer.

AMONG the various Relations of Substantives denoted by Prepositions, there appear to be two principal ones ; and these are, the *Term* or *Point*, which something commences FROM, and the *Term* or *Point*, which something tends TO. These Relations the *Greeks* and *Latins* thought of so great importance, as to distinguish them, when they occurred, by *peculiar Terminations of their own*, which express their force, *without the help of a Preposition*. Now 'tis here we behold the Rise of the antient Genitive, and Dative, the GENITIVE being formed to express all Relations

com-

commencing FROM *itself*; THE DATIVE, Ch. IV. all Relations tending to itself. Of this there can be no stronger proof, than the Analysis of these Cases in the modern Languages, which we have mentioned already (e).

'Tis on these principles that they say in Greek—Δεομαί ΣΟΥ, δίδωμι ΣΟΙ, *Of thee I ask, To thee I give.* The reason is, in requests the person requested is one whom something is expected *from*; in donations, the person presented, is one whom something passes *to*. So again—(f) Πεποιήται λίθῳ, *'tis made of Stone.* Stone was the passive Subject, and thus it appears in the *Genitive*, as being the *Term from, or out of which.* Even in *Latin*, where the Syntax is more formal and strict, we read—

Implentur

(e) See before, p. 275, 276.

(f) Χρυσῷ πεποιημένος, καὶ ἐλέφαντος, *made of Gold and Ivory.* So says Pausanias of the Olympian Jupiter, L. V. p. 400. See also Hom. Iliad. Σ. 574.

Ch.IV. *Implentur veteris Bacchi, pinguisque ferina.*
 ~~~~~  
 Virg.

The old Wine and Venison were the funds or stores, *of* or *from* which they were filled. Upon the same principles, Πίνω τῷ ὕδατος, is a Phrase in Greek; and, *Je bois de l'eau*, a Phrase in French, as much as to say, *I take some or a certain part, FROM OR OUT OF a certain whole.*

WHEN we meet in Language such Genitives as *the Son of a Father; the Father of a Son; the Picture of a Painter; the Painter of a Picture, &c.* these are all RELATIVES, and therefore each of them reciprocally a *Term or Point* to the other, FROM OR OUT OF which it derives its *Essence*, or at least its *Intellection* (g).

THE

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(g) All Relatives are said to reciprocate, or mutually infer each other, and therefore they are often expressed by this Case, that is to say, the Genitive. Thus Aristotle, Πάντα δὲ τὰ πρὸς τι πρὸς ἀντι-ρέφοντα λέγεται,  
 οἶον

THE *Dative*, as it implies *Tendency to*, Ch.IV. is employed among its other uses to denote the FINAL CAUSE, that being the Cause to which all Events, not fortuitous, may be said to tend. 'Tis thus used in the following instances, among innumerable others.

———TIBI *suaveis dædala tellus*  
*Submittit flores*—— Lucret.

———TIBI *brachia contrahit ardens*  
*Scorpions*—— Virg. G. I.

———TIBI *serviat ultima Thule.*  
Ibid.

AND so much for CASES, their Origin and Use ; a Sort of Forms, or Terminations,

οἷον ὁ δῶλⓈ δεσπότη δῶλⓈ, καὶ ὁ δεσπότης δῶλⓈ δεσπότης λέγεται εἶναι, καὶ τὸ διπλάσιον ἡμίσεⓈ διπλάσιον, καὶ τὸ ἡμῖσι διπλασίᾳ ἡμῖσι. *Omnia vero, quæ sunt ad aliquid, referuntur ad ea, quæ recipiuntur. Ut servus dicitur domini servus ; et dominus, servi dominus ; necnon duplum, dimidii duplum ; et dimidium, dupli dimidium.* Categor. C. VII.

Ch.IV. tions, which we could not well pass over, from their great importance (*b*) both in the *Greek* and *Latin* Tongues; but which however, not being among the Essentials of Language, and therefore not to be found in many particular Languages, can be hardly said to fall within the limits of our Inquiry.

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(*b*) *Annon et illud observatione dignum (licet nobis modernis spiritus nonnihil redundat) antiquas Linguas, plenas declinationum, casuum, conjugationum, et similium fuisse; modernas, his ferè destitutas, plurima per præpositiones et verba auxiliaria segnitè expedire? Sanè facile quis conjiciat (utcumque nobis ipsi placeamus) ingenia priorum seculorum nostris fuisse multo acutiora et subtiliora. Bacon. de Augm. Scient. VI. 1.*

C H A P.

## CHAP. V.

*Concerning Interjections—Recapitulation—  
Conclusion.*

**B**ESIDES the Parts of Speech before Ch. V. mentioned, there remains THE INTERJECTION. Of this Kind among the *Greeks* are ὦ, εὖ, αἰ, &c. among the *Latins*, *Ab! Heu! Hei! &c.* among the *English*, *Ab! Alas! Fie! &c.* These the *Greeks* have ranged among their *Adverbs*; improperly, if we consider the *Adverbial Nature*, which always co-incides with some Verb, as its Principal, and to which it always serves in the character of an *Attributive*. Now *INTERJECTIONS* co-incide with no Part of Speech, but are either uttered alone, or else thrown into a Sentence, without altering its Form, either in Syntax or Signification. The *Latins* seem therefore to have done better in † separating

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† *Vid. Servium in Æneid. XII. v. 486.*



**Ch. V.** rating them by themselves, and giving them a name by way of distinction from the rest.

SHOULD it be ask'd, if not Adverbs, what then are they? It may be answered, not so properly Parts of Speech, as adventitious Sounds; certain VOICES OF NATURE, rather than Voices of *Art*, expressing those Passions and natural Emotions, which spontaneously arise in the human Soul, upon the View or Narrative of interesting Events (*a*).

“ AND

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(*a*) INTERJECTIONES a Græcis ad Adverbia referuntur, atque eos sequitur etiam Boethius. Et recte quidem de iis, quando casum regunt. Sed quando orationi solum inferuntur, ut nota affectûs, velut suspirii aut metûs, vix videntur ad classẽ aliquam pertinere, ut quæ NATURALES sint NOTÆ; non, aliarum vocum instar, ex instituto significent. Voss. de Anal. L. I. c. 1. INTERJECTIO est Vox affectum mentis significans, ac citra verbi opem sententiam complens. Ibid. c. 3. Restat classum extrema, INTERJECTIO. Hujus appellatio non  
5 fini-

“ AND thus we have found that ALL Ch. V.  
 “ WORDS ARE EITHER SIGNIFICANT BY  
 “ THEMSELVES, OR ONLY SIGNIFICANT,  
 U 2 “ WHEN

*similiter se habet ac Conjunctionis. Nam cum hæc dicatur Conjunctionis, quia conjungat; Interjectio tamen, non quia interjacet, sed quia interjicitur, nomen accepit. Nec tamen de ὁσίων ejus est, ut interjiciatur; cum per se compleat sententiam, nec raro ab eâ incipiat oratio. Ibid. L. IV. c. 28. INTERJECTIONEM non esse partem Orationis sic ostendo: Quod naturale est, idem est apud omnes: Sed gemitus & signa lætitiæ idem sunt apud omnes: Sunt igitur naturales. Si vero naturales, non sunt partes Orationis. Nam eæ partes, secundum Aristotelem, ex instituto, non naturâ, debent constare. Interjectionem Græci Adverbiis adnumerant; sed falso. Nam neque, &c. Sanct. Miner. L. I. c. 2. INTERJECTIONEM Græci inter Adverbia ponunt, quoniam hæc quoque vel adjungitur verbis, vel verba ei subaudiuntur. Ut si dicam—Papæ! quid video?—vel per se—Papæ!—etiamsi non addatur, Miror; habet in se ipsius verbi significationem. Quæ res maxime fecit Romanarum artium Scriptores separatim hanc partem ab Adverbiis accipere; quia videtur affectum habere in sese Verbi, et plenam motus animi significationem, etiamsi non addatur Verbum, demonstrare. Interjectio tamen non solum illa, quæ dicunt Græci σχετικόν, significat; sed etiam voces, quæ cujuscunque passionis animi pulsus per exclamationem interjiciuntur. Prisc. L. XV.*

Ch. V. “ WHEN ASSOCIATED—*that those significant by themselves, denote either SUBSTANCES or ATTRIBUTES, and are called for that reason SUBSTANTIVES and ATTRIBUTIVES—that the Substantives are either NOUNS or PRONOUNS—that the ATTRIBUTIVES are either PRIMARY or SECONDARY—that the Primary Attributes are either VERBS, PARTICIPLES, or ADJECTIVES; the Secondary, ADVERBS—Again, that the Parts of Speech, only significant when associated, are either DEFINITIVES or CONNECTIVES—that the Definitives are either ARTICULAR, or PRONOMINAL—and that the Connectives are either PREPOSITIONS or CONJUNCTIONS.*”

AND thus have we resolved LANGUAGE, AS A WHOLE INTO ITS CONSTITUENT PARTS, which was the first thing, that we proposed, in the course of this Inquiry (b).

BUT

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(b) See before, p. 7.

BUT now as we conclude, methinks I Ch. V.  
 hear some Objector, demanding with an  
 air of pleasantry, and ridicule—" *Is there*  
*" no speaking then without all this trouble?*  
*" Do we not talk every one of us, as well*  
*" unlearned, as learned; as well poor Pea-*  
*" sants, as profound Philosophers?"* We  
 may answer by interrogating on our part  
 —Do not those same poor Peasants use  
 the Levar and the Wedge, and many  
 other Instruments, with much habitual  
 readiness? And yet have they any con-  
 ception of those Geometrical Principles,  
 from which those Machines derive their  
 Efficacy and Force? And is the Ignorance  
 of these Peasants, a reason for others to  
 remain ignorant; or to render the Subject  
 a less becoming Inquiry? Think of Ani-  
 mals, and Vegetables, that occur every  
 day—of Time, of Place, and of Motion  
 —of Light, of Colours, and of Gravita-  
 tion—of our very Senses and Intellect,  
 by which we perceive every thing else—

U 3


THAT

Ch. V. THAT they are, we all know, and are perfectly satisfied—WHAT they are, is a Subject of much obscurity and doubt. Were we to reject this last Question, because we are certain of the first, we should banish all Philosophy at once out of the world (c).

BUT a graver Objecter now accepts us.  
*"What (says he) is the UTILITY?"*  
*"Whence the Profit, where the Gain?"*  
 Every Science whatever (we may answer) has its Use. Arithmetic is excellent

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(c) Ἄλλ' ἔστι πολλὰ τῶν ὄντων, αὐτὴν μὲν ὑπαρξίν ἔχει γνωριμωτάτην, ἀγνωστοτάτην δὲ τὴν εἰδίαν· ὥσπερ ἦτε κίνησις, καὶ ὁ τόπος, ἔτι δὲ μᾶλλον ὁ χρόνος. Ἐκάστου γὰρ τούτων τὸ μὲν εἶναι γνωρίμων καὶ ἀναμφίλεκτον· τίς δὲ ποτέ ἐστιν αὐτῶν ἡ εἰςία, τῶν χαλεπωτάτων ἐραθῆναι. Ἔστι δὲ οὐδὲν τῶν τοιούτων καὶ ἡ ψυχὴ· τὸ μὲν γὰρ εἶναι τι τὴν ψυχὴν, γνωριμώτατον καὶ φανερώτατον· τί δὲ ποτέ ἐστιν, οὐκ ῥᾶδιον καταμαθεῖν. Ἀλεξάνδ. Ἀφροδ. Περὶ ψυχῆς, Β'. p. 142.

lent for gauging of Liquors ; Geometry, Ch. V.   
for measuring of Estates ; Astronomy, for  
making of Almanacks ; and Grammar  
perhaps, for drawing of Bonds and Con-  
veyances.

THUS much to the *Sordid*—If the  
*Liberal* ask for something better than this,  
we may answer and assure them from the  
best authorities, that every Exercise of the  
Mind upon Theorems of Science, like  
generous and manly Exercise of the  
Body, tends to call forth and strengthen  
Nature's original Vigour. Be the Sub-  
ject itself immediately lucrative or not,  
the Nerves of Reason are braced by the  
mere Employ, and we become abler Ac-  
tors in the Drama of Life, whether our  
Part be of the busier, or of the sedater  
kind.

U 4

PERHAPS

Ch. V. *PERHAPS too there is a Pleasure even in Science itself, distinct from any End, to which it may be farther conducive. Are not Health and Strength of Body desirable for their own sakes, tho' we happen not to be fated either for Porters or Draymen? And have not Health and Strength of Mind their intrinsic Worth also, tho' not condemned to the low drudgery of sordid Emolument? Why should there not be a Good (could we have the Grace to recognize it) in the mere Energy of our Intellect, as much as in Energies of lower degree? The Sportsman believes there is Good in his Chace; the Man of Gaiety, in his Intrigue; even the Glutton, in his Meal. We may justly ask of these, why they pursue such things; but if they answer, they pursue them, because they are Good, 'twould be folly to ask them farther, WHY they PURSUE what is Good. It might well in such case be replied on*

8

*their*

their behalf (how strange soever it may Ch. V.  
at first appear) *that if there was not some-*  
*thing GOOD, which was in no respect USE-*  
*FUL, even things useful themselves could not*  
*possibly have existence.* For this is in fact  
no more than to assert, that some things  
are ENDS, some things are MEANS, and  
that if there were NO ENDS, there could  
be of course NO MEANS.

It should seem then the Grand Question  
was, WHAT IS GOOD—that is to say,  
*what is that which is desirable, not for*  
*something else, but for itself*; for whe-  
ther it be the Chace, or the Intrigue, or  
the Meal, may be fairly questioned, since  
Men in each instance are far from being  
agreed.

In the mean time 'tis plain from daily  
experience, there are infinite Pleasures,  
Amusements, and Diversions, some for  
Summer, others for Winter; some for  
Country,



**Ch. V.** Country, others for Town ; some, easy, indolent and soft ; others, boisterous, active, and rough ; a multitude diversified to every taste, and which for the time are enjoyed as PERFECT GOOD, *without a thought of any End, that may be farther obtained.* Some Objects of this kind are at times sought by all men, excepting alone that contemptible Tribe, who, from a love to the Means of life wholly forgetting its End, are truly for that reason called *Misers*, or Miserable.

IF there be supposed then a Pleasure, a Satisfaction, a Good, a Something valuable for its self without view to any thing farther, in so many Objects of the *subordinate* kind ; shall we not allow the same praise to the *sublimest* of all Objects ? Shall THE INTELLECT alone feel no pleasures *in its Energy*, when we allow them to the grossest Energies of Appetite, and Sense ? Or if the Reality of all Pleasures and Goods were

were to be controverted, may not the *Intellectual* Sort be defended, as rationally as Ch. V.  
 any of them? Whatever may be urged in  
 behalf of the rest (for we are not now  
 arraigning them) we may safely affirm of  
 INTELLECTUAL GOOD, that 'tis " the  
 " Good of that Part, which is most ex-  
 " cellent within us; that 'tis a Good ac-  
 " commodated to all Places and Times;  
 " which neither depends on the will of  
 " others, nor on the affluence of external  
 " Fortune; that 'tis a Good, which de-  
 " cays not with decaying Appetites, but  
 " often rises in vigour, when those are no  
 " more (*d*)."

THERE is a Difference, we must own,  
 between this *Intellectual* Virtue, and *Moral*  
 Virtue. MORAL VIRTUE, from its Em-  
 ployment, may be called more HUMAN,

as

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(*d*) See Vol. I. p. 119, 120, &c.

Ch. V. as it tempers our Appetites to the purposes of human Life. But INTELLECTUAL VIRTUE may be surely called more DIVINE, if we consider the Nature and Sublimity of its End.

INDEED for *Moral Virtue*, as it is almost wholly conversant about Appetites, and Affections, either to reduce the natural ones to a proper Mean, or totally to expel the unnatural and vitious, 'twould be impious to suppose THE DEITY to have occasion for such an Habit, or that any work of this kind should call for his attention. Yet GOD IS, and LIVES. So we are assured from Scripture it self. What then may we suppose the DIVINE LIFE to be? Not a Life of Sleep, as Fables tell us of *Endymion*. If we may be allowed then to conjecture with a becoming reverence, what more likely, than A PERPETUAL ENERGY OF THE PUREST INTELLECT ABOUT THE FIRST, ALL-COMPREHENSIVE

COMPREHENSIVE OBJECTS OF INTEL- Ch. V.  
LECTION, WHICH OBJECTS ARE NO  
OTHER THAN THAT INTELLECT IT-  
SELF? For in pure INTELLECTION it  
holds the reverse of all Sensation, that  
THE PERCEIVER AND THING PER-  
CEIVED ARE ALWAYS ONE AND THE  
SAME (e).

'Twas

(e) 'Εἰ ἔν τῳ εὖ ἔχει, ὡς ἡμεῖς ποτὶ, ὁ Θεὸς αἰὶ,  
θαυμαστόν· εἰ δὲ μᾶλλον, ἔτι θαυμασιώτερον· ἔχει δὲ  
ὥδε, καὶ ζωὴ δὲ γε ὑπάρχει· ἡ γὰρ Νῦ ἐνέργεια, ζωὴ  
'Εκεῖνος δὲ, ἡ ἐνέργεια· ἐνέργεια δὲ ἡ καθ' αὐτήν, ἐκεῖνη  
ζωὴ ἀρίστη καὶ αἰδῖος. Φαμὲν δὲ τὸν Θεὸν εἶναι ζῶον  
αἰδῖον, ἀρίστον ὥς-ε ζωὴ καὶ αἰὼν συνεχὴς καὶ αἰδῖος  
ὑπάρχει τῷ Θεῷ· ΤΟΤΤΟ γὰρ Ο ΘΕΟΣ. Τῶν  
μετὰ τὰ Φυσ· Α'. Ζ'. 'Tis remarkable in Scripture  
that God is peculiarly characterized as A LIVING  
God, in opposition to all false and imaginary Deities,  
of whom some had no pretensions to Life at all; others  
to none higher than that of Vegetables or Brutes; and  
the best were nothing better than illustrious Men, whose  
existence was circumscribed by the short period of Hu-  
manity.

To

Ch. V. 'Twas Speculation of this kind concerning THE DIVINE NATURE, which induced one of the wisest among the Antients to believe—" That the Man, " who could live in the pure enjoyment " of his *Mind*, and who properly cultivated that *divine* Principle, was *happiest* " *in himself*, and *most beloved by the Gods*. " For if the Gods had any regard to " what past among Men (as it appeared " they had) 'twas probable they should " rejoice in *that which was most excellent*, " and by nature *the most nearly allied to* " *themselves*; and, as this was MIND, " that they should requite the Man, who " most loved and honoured *This*, both " from his regard to that which was " *dear*

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To the passage above quoted, may be added another, which immediately precedes it. 'ΑΥΤΟΥ ΔΕ ΝΟΕΙ Ο ΝΗΣ ΚΑΤΑ ΜΕΤΑΛΗΨΙΝ ΤΩ ΝΟΗΤῃ· ΝΟΗΤΟΣ ΓΑΡ ΓΙΝΕΤΑΙ, ΘΙΓΓΕΝΤΩΝ ΚΕ ΝΟΩΝ· ὥς-ε ΤΑΥΤΟΝ ΝΟΗΣ ΚΑΙ ΝΟΗΤΟΝ.

“ *dear* to themselves, and from his act- Ch. V.  
 “ ing a Part, which was laudable and  
 “ right (f).”

AND thus in all SCIENCE there is something *valuable for itself*, because it contains within it something which is *divine*.

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(f) Ἡθικὴ Νικομαχ. τὸ Κ'. κεφ. ι'.

End of the SECOND BOOK.

H E R-



## H E R M E S


OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR

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## B O O K III.

## C H A P. I.

*Introduction—Divison of the Subject into  
its principal Parts.*

SOME things the MIND performs Ch. I.  
thro' the BODY; as for example,   
the various Works and Energies of  
Art. Others it performs *without such Me-*  
*dium*; as for example, when it thinks,  
and reasons, and concludes. Now tho'  
the Mind, in either case, may be called  
the Principle or Source, yet are these last  
X more



Ch. I. more properly *its own* peculiar Acts, as being immediately referable to its own innate Powers. And thus is MIND *ultimately the Cause of all*; of every thing at least that is *Fair and Good*.

AMONG those Acts of Mind more immediately its own, that of *mental Separation* may be well reckoned one. *Corporeal* Separations, however accurate otherwise, are in one respect incomplete, as they may be repeated without end. The smallest Limb, severed from the smallest Animalcule (if we could suppose any instrument equal to such dissection) has still a triple Extension of length, breadth, and thickness; has a figure, a colour, with perhaps many other qualities; and so will continue to have, tho' thus divided to infinity. But (a) the *Mind* surmounts all power of *Concretian*,

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(a) *Itaque Naturæ faciendæ est prorsus Solutio et Separatio; non per Ignem certe, sed per Mentem, tanquam ignem divinum.* Bacon. Nov. Organ. Lib. II. 16.

cretion, and can place in the simplest Ch. I.  
 manner every Attribute by itself; convex  
 without concave; colour without super-  
 ficies; superficies without Body; and Body  
 without its Accidents; as distinctly each  
 one, as tho' they had never been united.

AND thus 'tis that it penetrates into the  
 recesses of all things, not only dividing  
 them, as *Wholes*, into their *more conspicuous*  
*Parts*, but persisting, till it even separate  
 those *Elementary Principles*, which, being  
 blended together after a more mysterious  
 manner, are united in the *minutest Part*,  
 as much as in the *mightiest Whole*-(b).

NOW if MATTER and FORM are among  
 these Elements, and deserve perhaps to be  
 esteemed as *the principal* among them, it  
 may not be foreign to the Design of this  
 Treatise, to seek whether *these*, or *any*  
*things analogous to them*, may be found in

X 2

SPEECH

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(b) See below, p. 312.

**Ch. I. SPEECH or LANGUAGE (c).** This therefore we shall attempt after the following method.

EVERY

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(c) See before p. 2. 7. **MATTER** and **FORM** (in Greek ΤΑΗ and ΕΙΔΟΣ) were Terms of great import in the days of antient Philosophy, when things were scrutinized rather at their Beginning than at their End. They have been but little regarded by modern Philosophy, which almost wholly employs itself about the last order of Substance, that is to say, the *tangible, corporeal* or *concrete*, and which acknowledges no separations even in this, but those made by mathematical Instruments or Chemical Process.

The original meaning of the Word ΤΑΗ, was **SYLVA**, a **WOOD**. Thus *Homer*,

——— Τρέμε δ' ἔρεα μακρὰ κ' ΤΑΗ,  
Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

*As Neptune pass, the Mountains and the Wood  
Trembled beneath the God's immortal Feet.*

Hence as **WOOD** was perhaps the first and most useful kind of Materials, the Word ΤΑΗ, which denoted it, came to be by degrees extended, and at length to denote **MATTER** or **MATERIALS** in general. In this sense Brass was called the ΤΑΗ or *Matter* of a Statue; Stone, the ΤΑΗ or *Matter* of a Pillar; and so in other instances. The *Platonic Chalcidius*, and other Authors

EVERY thing in a manner, whether Ch. I.  
 natural or artificial, is in its constitution  
 com-

Authors of the latter Latinity use SYLVA under the same extended and comprehensive Signification.

Now as the Species of *Matter* here mentioned, (Stone, Metal, Wood, &c.) occur most frequently in common life, and are all nothing more than natural Substances or Bodies, hence by the Vulgar, MATTER and BODY have been taken to denote the same thing; *Material* to mean *Corporeal*; *Immaterial*, *Incorporeal*, &c. But this was not the Sentiment of Philosophers of old, by whom the Term *Matter* was seldom used under so narrow an acceptation. With these, every thing was called ΤΑΗ, or MATTER, whether corporeal or incorporeal, which was *capable of becoming something else, or of being moulded into something else*, whether from the operation of Art, of Nature, or a higher Cause.

In this sense they not only called *Brass* the ΤΑΗ of a Statue, and *Timber* of a Boat, but Letters and Syllables they called the ΤΛΑΙ of Words; Words or simple Terms, the ΤΛΑΙ of Propositions; and Propositions themselves the ΤΛΑΙ of Syllogisms. The *Stoics* held all things out of our own power (τὰ ἐκ ἐφ' ἡμῶν) such as Wealth and Poverty, Honour and Dishonour,

X 3

Health

Ch. I. compounded of something COMMON, and  
 something PECULIAR; of something Com-  
 mon,

Health and Sickneſs, Life and Death, to be the ὕλαι, of *Materials of Virtus or Moral Goodneſs*, which had its eſſence in a proper conduct with reſpect to all theſe. (Vid. *Arr. Epiſt. L. I. c. 29.* Alſo Vol. the firſt of theſe miſcellaneous Treatiſes, p. 187, 309. M. Ant. XII. 29. VII. 29. X. 18, 19. where the ὕλικόν and Ἀιτιώδεις are oppoſed to each other). The *Peripatetics*, tho' they expreſſly held the Soul to be ἀσώματος, or *Incorporeal*, yet ſtill talked of a Νῦς ὕλικός, a *material Mind or Intellect*. This to modern Ears may poſſibly ſound ſomething harſh. Yet if we tranſlate the Words, *Natural Capacity*, and conſider them as only denoting that *original and native Power* of Intellection, which being previous to all *human Knowledge*, is yet neceſſary to its *reception*; there ſeems nothing then to remain, that can give us offence. And ſo much for the Idea of ΤΑΗ, or MATTER. See *Alex. Aphrod. de Anim.* p. 144. b. 145. *Ariſt. Metaph.* p. 121, 122, 141. *Edit. Sylb. Procl. in Euclid.* p. 22, 23.

As to ΕΙΔΟΣ, its original meaning was that of FORM or FIGURE, conſidered as denoting *viſible Symmetry*, and Proportion; and hence it had its name from Εἶδω to ſee, Beauty of perſon being one of the nobleſt, and moſt excellent Objects of Sight. Thus *Euripides*,

Πρωτον μὲν Εἶδος ἄξιον τυραννίδος.

*Fair FORM to Empire gave the firſt pretence.*

Now

*mon*, and belonging to many other things; Ch. I.  
and of something *Peculiar*, by which it  
is

Now as the *Form* or *Figure* of visible Beings tended principally to *distinguish* them, and to give to each its Name and Essence; hence in a more general sense, *whatever of any kind (whether corporeal or incorporeal)* was peculiar, essential, and distinctive, so as by its accession to any Beings, as to its *ἔλν* or *Matter*, to mark them with a Character, which they had not before, was called by the Antients ΕΙΔΟΣ or FORM. Thus not only *the Shape* given to the Brass was called the Εἶδος or *Form* of the Statue; but the *Proportion* assigned to the Drugs was the Εἶδος or *Form* of the Medicine; *the orderly Motion* of the human Body was the Εἶδος or *Form* of the Dance; *the just Arrangement* of the Propositions, the Εἶδος or *Form* of the Syllogism. In like manner *the rational and accurate Conduct* of a wise and good man, in all the various Relations and Occurrences of life, made that Εἶδος or *Form*, described by Cicero to his Son,—FORMAM quidem ipsam, Marce fili, et tanquam faciem HONESTI vides: quæ, si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ, &c. De Offic. I.

We may go farther still—THE SUPREME INTELLIGENCE, which passes thro' all things, and which is the same to our Capacities, as Light is to our Eyes,

X 4

this

Ch. I. is distinguished, and made to be its true and proper self.

HENCE

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this supreme Intelligence has been called ΕΙΔΟΣ ΕΙΔΩΝ, THE FORM OF FORMS, as being the Fountain of all Symmetry, of all Good, and of all Truth; and as imparting to every Being those *essential* and *distinctive* Attributes, which make it to be *itself*, and *not any thing* else.

And so much concerning FORM, as before concerning MATTER. We shall only add, 'tis in the *uniting* of these, that every thing, which is generable, may be said to *commence*; as on the contrary, in their *Separation*, to *perish* and *be at an end*—that while they co-exist, 'tis not by *mere juxta-position*, like the stones in a wall, but by a more *intimate Co-incidence*, complete in the minutest part—that hence, if we were to persist in dividing any substance (for example Marble) to infinity, there would still remain after every section both *Matter* and *Form*, and these as perfectly united, as before the Division began—lastly, that they are both *pre-existent* to the Beings, which they constitute; the *Matter* being to be found in the world at large; the *Form*, if artificial, pre-existing within the *Artificer*, or if natural, within the *supreme Cause*, the Sovereign Artist of the Universe,

—*Pulchrum pulcherrimus ipse.*

*Mundum mente gerens, simulique in imagine formans.*

Even

HENCE LANGUAGE, If compared ac- Ch. I.  
cording to this notion to the murmurs of 

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Even without speculating so high as this, we may see among all animal and vegetable Substances, the Form pre-existing in their *immediate generating Cause*; Oak being the parent of Oak, Lion of Lion, Man of Man, &c.

Cicero's account of these Principles is as follows.

#### MATTER.

*Sed subjectam putant omnibus sine ulla specie, atque carentem omni illa qualitate (faciamus enim tractando usitatus hoc verbum et tritius) MATERIAM quandam, ex qua omnia expressa atque efficta sint: (quæ tota omnia accipere possit, omnibusque modis mutari atque ex omni parte) eoque etiam interire, non in nihilum, &c. Acad. I. 8.*

#### FORM.

*Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest: cogitatione tantum et mente complectimur.—HAS RERUM FORMAS appellat Ideas ille non intelligendi solum, sed etiam dicendi gravissimus auctor et magister, Plato: easque gigni negat, et ait semper esse, ac ratione et intelligentiâ contineri: cætera nasci, occidere, fluere, labi; nec diutius esse uno et eodem*



**Ch. I.** a Fountain, or the dashings of a Cataract, has *in common* this, that like them, *it is a SOUND*. But then on the contrary it has *in peculiar* this, that whereas those Sounds have *no Meaning or Signification*, to Language a *MEANING or SIGNIFICATION is essential*. Again, *Language*, if compared to the Voice of irrational Animals, has *in common* this, that like them, *it has a Meaning*. But then it has this *in peculiar* to distinguish it from them, that whereas the *Meaning* of those Animal Sounds is derived *from NATURE*, that of Language is derived, not from Nature, but *from COMPACT (d)*.

FROM

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*eodem statu. Quidquid est igitur, de quo ratione et viâ disputetur, id est ad ultimam sui generis Formam speciemque redigendum. Cic. ad M. Brut. Orat.*

(d) The *Peripatetics* (and with just reason) in all their definitions as well of Words as of Sentences, made it a part of their character to be significant *κατὰ συνθήκην*, by *Compact*. See *Aristot. de Interp. c. 2. 4.* *Boethius* translates the Words *κατὰ συνθήκην*, *ad placitum*,

FROM hence it becomes evident, that **Ch. I.**  
**LANGUAGE**, taken in the most compre-  
 hensive view, *implies certain Sounds, having*  
*certain Meanings*; and that of these two  
 Principles, the **SOUND** is as the **MATTER**,  
 common (like other Matter) to many dif-  
 ferent things; the **MEANING** as that pecu-  
 liar and characteristic **FORM**, by which  
 the Nature or Essence of Language be-  
 comes complete.

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*tum, or secundum placitum, and thus explains them in his comment—SECUNDUM PLACITUM vero est, quod secundum quandam positionem, placitumque ponentis aptatur: nullum enim nomen naturaliter constitutum est, neque unquam, sicut subiecta res à naturâ est, ita quoque a naturâ veniente vocabulo nuncupatur. Sed hominum genus, quod et ratione, et oratione vigeret, nomina posuit, eaque quibus libuit literis syllabisque conjungens, singulis subiectarum rerum substantiis dedit. Boeth. in Lib. de Interpret. p. 308.*

## CHAP.

## C H A P. II.

*Upon the Matter, or common Subject of  
Language.*

Ch. II. **T**HE TAH or MATTER OF LANGUAGE comes first to be considered, a Subject, which Order will not suffer us to omit, but in which we shall endeavour to be as concise as we can. Now this TAH or Matter is SOUND, and SOUND is *that Sensation peculiar to the Sense of Hearing, when the Air hath felt a Percussion, adequate to the producing such Effect (a).*

As

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(a) This appears to be *Priscian's* Meaning when he says of a VOICE, what is more properly true of SOUND in general, that it is—*suum sensibile aurium, id est, quod propriè auribus accidit.* Lib. I. p. 537.

The following account of the *Stoics*, which refers the cause of SOUND to an *Undulation in the Air propagated circularly*, as when we drop a stone into a Cistern of water, seems to accord with the modern Hypothesis, and

As the Causes of this Percussion are **Ch. II.**  
various, so from hence *Sound* derives the  
Variety of its Species.

FARTHER, as all these Causes are either  
Animal or Inanimate, so the two grand  
*Species* of Sounds are likewise *Animal* or  
*Inanimate*.

THERE is no peculiar Name for *Sound*  
*Inanimate* ; nor even for that of Animals,  
when made by the trampling of their Feet,  
the fluttering of their Wings, or any other  
Cause, which is merely *accidental*. But  
that,

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and to be as plausible as any—'Ακούειν δὲ, τῷ μεταξὺ  
τῷ τε Φωνοῦντος καὶ τῷ ἀκέοντος αἵρος πλεττομένῳ σφαι-  
ροειδῶς, ἵτα κυματοῦμένῳ, καὶ ταῖς ἀκοαῖς προσπίπτου-  
τος, ὡς κυματῶνται τὸ ἐν τῇ δεξαμενῇ ὕδωρ κατὰ κύκλους  
ὑπὸ τῷ ἐμβληθέντος λίθου—*Porrò audire, cum is, qui me-*  
*dius inter loquentem, et audientem est, aer verberatur or-*  
*biculariter, deinde agitatus auribus influit, quemadmodum*  
*et cisternæ aqua per orbes injecto agitur lapide.* Diog.  
Laert. VII.

**Ch. II.** *that, which they make by proper Organs, in consequence of some Sensation or inward Impulse, such Animal Sound is called a VOICE.*

As Language therefore implies that Sound called HUMAN VOICE; we may perceive that *to know the Nature and Powers of the Human Voice*, is in fact *to know THE MATTER or common Subject of Language.*

Now the Voice of Man, and it should seem of all other Animals, is formed by certain Organs between the Mouth and the Lungs, and which Organs maintain the intercourse between these two. The Lungs furnish Air, out of which the Voice is formed; and the Mouth, when the Voice is formed, serves to publish it abroad.

WHAT these Vocal Organs precisely are, is not in all respects agreed by Philosophers

sophers and Anatomists. Be this as it Ch. II.  
 will, 'tis certain that the *mere primary and*  
*simple Voice is completely formed, before ever*  
*it reach the Mouth,* and can therefore (as  
 well as Breathing) find a Passage thro' the  
 Nose, when the Mouth is so far stopt, as  
 to prevent the least utterance.

Now *pure and simple VOICE*, being thus  
 produced, is (as before was observed)  
*transmitted to the Mouth.* HERE then, by  
 means of certain *different Organs*, which  
 do not change its primary Qualities, but  
 only superadd others; it receives *the Form*  
*or Character of ARTICULATION.* For  
 ARTICULATION is in fact nothing else,  
 than *that Form or Character, acquired to*  
*simple Voice, by means of the Mouth and*  
*its several Organs, the Teeth, the Tongue,*  
*the Lips, &c.* The Voice is not by Ar-  
 ticulation made more grave or acute, more  
 loud or soft (which are its *primary Qua-*  
*lities*) but it acquires to these Characters  
 2 certain

Ch. II. certain *others additional*, which are perfectly adapted *to exist along with them* (b).

THE

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(b) The several Organs above mentioned not only serve the purposes of *Speech*, but those very different ones likewise of *Mastication* and *Respiration*; so frugal is Nature in thus assigning them double duty, and so careful to maintain her character of *doing nothing in vain*.

He, that would be informed, how much better the Parts here mentioned are framed for *Discourse* in *Man*, who is a *Discursive Animal*, than they are in other Animals, who are not so, may consult *Aristotle* in his *Treatise de Animal. Part. Lib. II. c. 17. L. III. c. 1. 3. De Animâ. L. II. c. 8. §. 23; &c.*

And here by the way, if such Inquirer be of a Genius truly modern, he may possibly wonder how the Philosopher, considering (as 'tis modestly phrased) the Age in which he lived, should know so much, and reason so well. But if he have any taste or value for antient literature, he may with much juster cause wonder at the Vanity of his Contemporaries, who dream all Philosophy to be the Invention of their own Age, knowing nothing of those Antients still remaining for their perusal, tho' they are so ready on every occasion to give the Preference to *themselves*.

The following Account from *Ammonius* will shew whence the Notions in this Chapter are taken, and what

THE *simplest* of these new Characters Ch. II.  
are those acquired thro' the *mere Openings* }  
*of*

what authority we have to distinguish VOICE from mere SOUND; and ARTICULATE VOICE from SIMPLE VOICE.

Καὶ ΨΟΦΟΣ μὲν ἐστὶ πληγὴ αἰέρος αἰσθητὴ ἀκοῇ· ΦΩΝΗ δὲ, ψόφος ἐξ ἐμπυχῆς γινόμενος, ὅταν διὰ τῆς συστολῆς τῆ θώρακος ἐκθλιβόμενος ἀπὸ τῶ πνεύματος ὁ εἰσπνευθεὶς ἀὴρ προσπίπτῃ ἀθρόως τῇ καλυμένῃ τραχείᾳ ἀρτηρίᾳ, καὶ τῇ ὑπερώᾳ, ἥτοι τῷ γαργαρεῶνι, καὶ διὰ τῆς πληγῆς ἀποτελῇ τινα ἤχον αἰσθητὸν, κατὰ τινα ὁρμὴν τῆς ψυχῆς· ὅπερ ἐπὶ τῶν ἐμπνευστῶν παρὰ τοῖς μουσικοῖς καλυμένων ὄργάνων συμβαίνει, ὥσιν αὐτῶν καὶ συρίγγων· τῆς γλώττης, καὶ τῶν ὀδόντων, καὶ χειλέων πρὸς μὲν ΤΗΝ ΔΙΑΛΕΚΤΟΝ ἀναγκαίων ὄντων, πρὸς δὲ ΤΗΝ ἈΠΛΩΣ ΦΩΝΗΝ ἢ πάντως συμβαλλομένων.—*Esque SONUS, idus aeris qui auditu sentitur: VOX autem est sonus, quem animans edit, cum per thoracis compressionem aer attractus a pulmone, elusus simul totus in arteriam, quam asperam vocant, et palatum, aut gurgulionem impingit, et ex idu sonum quendam sensibilem pro animi quodam impetu perficit. Id quod in instrumentis quæ quia insunt, ideo ἐμπνευστὰ a musicis dicuntur, usu venit, ut in tibiis, ac fistulis contingit, cum lingua, dentes, labiaque ad loquelam necessaria sint, ad vocem vero simplicem non omnino conferant. Ammon. in Lib. de Interpr, p. 25. b. Vid. etiam Boerhaave Institut. Medic. Sect. 626. 630.*

Y

It



**Ch. II.** *of the Mouth*, as these Openings differ in giving the Voice a Passage. 'Tis the Variety of Configurations in these Openings only; which gives birth and origin to the several VOWELS; and hence 'tis they derive their Name, by being thus *eminently Vocal* (c), and *easy to be sounded of themselves alone*.

THERE are other articulate Forms, which the Mouth makes not by mere Openings, but by *different Contacts of its different parts*; such for instance, as by the Junction of the two Lips, of the Tongue with the

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It appears that the *Stoics* (contrary to the notion of the *Peripatetics*) used the word ΦΩΝΗ to denote SOUND in general. They defined it therefore to be—Τὸ ἰδίον αἰσθητὸν ἀκοῆς, which justifies the definition given by *Priscian*, in the Note preceding. ANIMAL SOUND they defined to be—Ἀπὸ ὁρμῆς περιληγόμενος, *Struck* (and so made audible) *by some animal impulse*; and HUMAN or RATIONAL SOUND they defined—Ἐναρπτος ὡς ἀπὸ διανοίας ἐκπεμπομένη, *Sound articulate and derived from the discursive faculty*. *Diog. Laert. VII. 55.*

(c) ΦΩΝΗΝΤΑ.

the Teeth, of the Tongue with the Palate, Ch. II.  
and the like.

NOW as all these several Contacts, unless some Opening of the Mouth either immediately precede, or immediately follow, would rather lead to Silence, than to produce a Voice ; hence 'tis, that with some such Opening, either previous or subsequent, they are always connected. Hence also it is, that the *Articulations so produced* are called CONSONANTS, because they sound not of themselves, and from their own powers, but *at all times in company with some auxiliary Vowel (d).*

THERE are other subordinate Distinctions of these primary Articulations, which to enumerate would be foreign to the design of this Treatise,

'Tis enough to observe, that they are all denoted by the common Name of ELE-

Y 2

MENT

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(d) ΣΥΜΦΩΝΑ.

**Ch. II.** MENT (*e*), in as much as every Articulation of every other kind is from them derived, and into them resolved. Under their *smallest* Combination they produce a *Syllable*; Syllables properly combined produce a *Word*; Words properly combined produce a *Sentence*; and Sentences properly combined produce an *Oration* or *Discourse*.

AND thus is it that to Principles *apparently* so trivial (*f*), as about twenty plain  
ele-

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(*e*) The *Stoic* Definition of an ELEMENT is as follows—Ἐστὶ δὲ στοιχείον, ἐξ οὗ πρῶτα γίνεταί τὰ γινόμενα, καὶ εἰς ὃ ἔσχατον ἀναλύεται. An ELEMENT is that, out of which, as their first Principle, things generated are made, and into which, as their last remains, they are resolved. *Diog. Laert.* VII. 176. What *Aristotle* says upon ELEMENTS with respect to the Subject here treated, is worth attending to—Φωνῆς στοιχεῖα, ἐξ ὧν σύγχεται ἡ Φωνή, καὶ εἰς αὐὰ διαμεῖται ἔχοντα· ἐκεῖνα δὲ μὴκέτ' εἰς ἄλλας Φωνὰς ἑτέρας πῶ ἔδει αὐτῶν. The ELEMENTS OF ARTICULATE VOICE are those things, out of which the VOICE is compounded, and into which, as its last remains, it is divided: the Elements themselves being no farther divisible into other articulate Voices, differing in Species from them. *Metaph.* V. c. 3.

(*f*) The *Egyptians* paid divine Honours to the Inventor of Letters, and Regulator of Language, whom they

elementary Sounds, we owe that variety Ch. II.  
 of articulate Voices, which have been suf-  
 ficient to explain the Sentiments of so in-  
 numerable a Multitude, as all the present  
 and past Generations of Men.

IT

they called **THEUTH**. By the **GREEKS** he was wor-  
 shipped under the Name of **HERMES**, and represented  
 commonly by a *Head alone without other Limbs*, stand-  
 ing upon a *quadrilateral Basis*. The Head itself was  
 that of a beautiful Youth, having on it a *Petasis*, or  
*Bonnet*, adorned with two Wings.

There was a peculiar reference in this Figure to the  
**ΕΡΜΗΣ ΛΟΓΙΟΣ**, THE **HERMES OF LAN-**  
**GUAGE OR DISCOURSE**. He possessed no other part  
 of the human figure but the **HEAD**, because *no other*  
 was deemed *requisite to rational Communication*. Words  
 at the same time, the medium of this Communication,  
 being (as *Homer* well describes them) *ἑρμα ὑπεροίοντα*,  
*Winged Words*, were represented in their *Velocity* by the  
**WINGS** of his Bonnet.

Let us suppose such a **HERMES**, having the *Front of*  
*his Basis* (the usual place for Inscriptions) *adorned with*  
*some old Alphabet*, and having a *Veil flung across*, by  
 which that Alphabet is partly covered. Let a **YOUTH**  
 be seen drawing off this Veil; and a **NYMPH**, near the  
 Youth, transcribing what She there discovers.

Such a Design would easily indicate its Meaning.  
 THE **YOUTH** we might imagine to be THE **GENIUS**

**Ch. II.** It appears from what has been said, that THE MATTER OR COMMON SUBJECT OF LANGUAGE is *that Species of Sounds called VOICES ARTICULATE.*

WHAT

OF MAN (*Natura Deus humanæ*, as *Horace* styles him;) THE NYMPH to be ΜΝΗΜΟΣΤΝΗ, or MEMORY; as much as to insinuate that "MAN; for the  
 " Preservation of his *Dædi* and *Inventions*, was neces-  
 " sarily obliged to have recourse to LETTERS; and that  
 " MEMORY, being conscious of her own *Insufficiency*,  
 " was glad to avail herself of so valuable an Acquisi-  
 " tion."

MR. STUART, well known for his accurate and elegant Edition of the *Antiquities of Athens*, has adorned this Work with a Frontispiece agreeable to the above Ideas, and that in a Taste truly *Attic* and *Simple*, which no one possesses more eminently than himself.

As to HÉRÈMES, his History, Genealogy, Mythology, Figure, &c. Vid. *Platon. Phileb.* T. II. p. 18. Edit. *Serræ.* *Diod. Sic. L. I.* *Horat. Od. X. L. I.* *Hesiod. Theog. V. 937.* cum *Comment.* *Joan. Diaconi.* *Thycid. VI. 27.* et *Scholias.* in loc. *Pignium apud Gronov. Thesaur. T. IX. p. 1164.*

For the value and importance of Principles, and the difficulty in attaining them, see *Aristot. de Sophist. Ethic. c. 34.*

WHAT remains to be examined in the Ch. II. following Chapter, is Language under its characteristic and peculiar FORM, that is to say, Language considered, not as a *Sound*, but as a *Meaning*.

Y 4

C H A P.

## C H A P. III.

*Upon the Form, or peculiar Character of  
Language.*

**Ch. III.** **W**HEN to any articulate Voice there accedes *by compact* a Meaning or Signification, such Voice by such accession is then called A WORD; and many Words, possessing their Significations (as it were) *under the same Compact* (a), unite in constituting a PARTICULAR LANGUAGE.

IT

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(a) See before Note (c) p. 314. See also Vol. I. Treatise II. c. I. Notes (a) and (c).

The following Quotation from *Ammenius* is remarkable.—Καθάπερ ἂν τὸ μὲν κατὰ τόπον κινεῖσθαι, φύσει, τὸ δὲ ὀρεῖσθαι, θέσει καὶ κατὰ συνθήκην, καὶ τὸ μὲν ξύλον, φύσει, ἢ δὲ θύρα, θέσει· ὅτω καὶ τὸ μὲν φωνεῖν, φύσει, τὸ δὲ δι' ὀνομάτων ἢ ῥημάτων σημαίνειν, θέσει—καὶ ἔοικε τὴν μὲν φωνητικὴν δύναμιν, ὄργανον ἴσαν τῶν ψυχικῶν ἐν ἡμῖν δυνάμεων γνωστικῶν, ἢ ὀρεκτικῶν, κατὰ φύσιν ἔχειν ὁ ἄνθρωπος παραπελησίως τοῖς ἀλόγοις ζώοις·

It appears from hence, that A WORD Ch.III.  
 may be defined *a Voice articulate, and sig-*  
*nificant by Compæct*—and that LANGUAGE  
 may be defined *a System of such Voices, so*  
*significant.*

It is from notions like these concern-  
 ing Language and Words, that one may  
 be

ζώοις· τὸ δὲ ὀνόμασιν, ἢ ῥήμασιν, ἢ τοῖς ἐκ τῶν συγ-  
 κειμένοις λόγοις χρῆσθαι πρὸς τὴν σημασίαν, (ἐκέτι  
 φύσει ὄντι, ἀλλὰ θίσει) ἔχαιρετον ἔχειν πρὸς τὰ ἄλογα  
 ζῶα, διότι καὶ μόνον τῶν θνητῶν αὐτοκινήτε μετέχει  
 ψυχῆς, καὶ τεχνικῶς ἐνεργεῖν δυνάμεως, ἵνα καὶ ἐν αὐτῷ  
 τῷ Φωνεῖν ἡ τεχνικὴ αὐτῆς διακρίνηται δύναμις· δηλοῖσι  
 δὲ ταῦτα οἱ εἰς κάλλος συντιθέμενοι λόγοι μετὰ μέτρων,  
 ἢ ἄνευ μέτρων. In the same manner therefore, as local  
 Motion is from Nature, but Dancing is something posi-  
 tive; and as Timber exists in Nature, but a Deer is  
 something positive; so is the Power of producing a vocal  
 Sound founded in Nature, but that of explaining ourselves  
 by Nouns, or Verbs, something positive. And hence it is,  
 that as to the simple power of producing vocal Sound (which  
 is as it were the Organ or Instrument to the Soul's facul-  
 ties of Knowledge or Volition) as to this vocal power I say,  
 Man seems to possess it from Nature, in like manner as  
 2 irra-



Ch.III. be tempted to call LANGUAGE a kind of  
 PICTURE OF THE UNIVERSE, where the  
 Words are as the Figures or Images of all  
 particulars.

AND yet it may be doubted, how far  
 this is true. For if *Pictures* and *Images*  
 are all of them *Imitations*, it will follow,  
 that whoever has natural faculties to know  
 the

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*irrational animals : but as to the employing of Nouns, or Verbs, or Sentences composed out of them, in the explanation of our Sentiments (the things thus employed being founded not in Nature, but in Possession) this he seems to possess by way of peculiar eminence, because he alone of all mortal Beings partakes of a Soul, which can move itself, and operate artificially; so that even in the Subject of Sound his artificial Power shews itself; as the various elegant Compositions both in Metre, and without Metre, abundantly prove. Ammon. de Interpr. p. 51. a.*

It must be observed, that *the operating artificially*, (ἐνεργείν τεχνικῶς) of which *Ammonius* here speaks, and which he considers as a distinctive Mark peculiar to the *Human Soul*, means something very different from the *mere producing works of elegance and design*; else it could never be a mark of Distinction between Man, and many other Species of Animals, such as the Bee, the Beaver, the Swallow, &c. See Vol. I. p. 8, 9, 10, 158, 159, &c.

the Original, will by help of the same **Ch. III.** faculties know also its Imitations. - But it by no means follows, that he who knows any Being, should know for that reason its *Greek* or *Latin* Name.

THE Truth is, that every Medium, through which we exhibit any thing to another's Contemplation, is either derived from *Natural Attributes*, and then it is an IMITATION; or else from *Accidents quite arbitrary*, and then it is a **SYM- BOL** (b).

Now,

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(b) Διαφέρει δὲ τὸ ΟΜΟΙΩΜΑ τῷ ΣΥΜΒΟΛΟΤ, καθόσον τὸ μὲν ὁμοίωμα τῇ φύσει αὐτὴν τῇ πράγματι κατὰ τὸ δυνατόν ἀπεικονίζεσθαι βέλεται, καὶ ἐκ ἑστίν ἐφ' ἡμῖν αὐτὸ μεταπλάσσει· τὸ γὰρ ἐν τῇ εἰκόνι γεγραμμένον τῷ Σωκράτει ὁμοίωμα, εἰ μὴ καὶ τὸ Φαλακρὸν, καὶ τὸ σιμὸν, καὶ τὸ ἐξώφθαλμον ἔχει τῷ Σωκράτει, ἐκείν' αὖ αὐτὰ λέγοιτο εἶναι ὁμοίωμα· τὸ δὲ γε σύμβολον, ἥτοι σημεῖον, (ἀμφοτέρω γὰρ ὁ φιλόσοφος αὐτὸ ὀνομάζει) τὸ ὅλον ἐφ' ἡμῖν ἔχει, ὅτε καὶ ἐκ μάνης ὑφίσταμενον τῆς ἡμετέρας ἐπινοίας ὅλον, τῷ πότε δὲ συμβάλλειν ἀλλήλους τὰς πολεμίας, δύναται σύμ-

Ch.III. Now, if it be allowed that in far the greater part of things, not any of their *natural* Attributes are to be found in articulate Voices, and yet thro' such Voices are things of every kind exhibited, it will follow that WORDS *must of necessity be* SYMBOLS, because it appears that they cannot be *Imitations*.

BUT here occurs a Question, which deserves attention—" Why in the common  
 " intercourse of men with men have  
 " Imitations been neglected, and Symbols  
 " pre-

σύμβολον εἶναι καὶ σάλπιγξ ἀπήχῃσι, καὶ λαμπάδος  
 ῥίψις, καθάπερ φησὶν Εὐριπίδης,

Ἐπεὶ δ' ἀφείθη τυρσός, ὡς τυρσηνικῆς  
 Σάλπιγξ ἦχος, σῆμα φοινίου μάχης.

Δύναται δέ τις ὑποθέσθαι καὶ δόρατος ἀνάτασιν, καὶ βέλους  
 ἄφεσιν, καὶ ἄλλα μυρία.—A REPRESENTATION or  
 RESEMBLANCE differs from a SYMBOL, in as much as  
 the Resemblance aims as far as possible to represent the  
 very nature of the thing, nor is it in our power to shift or  
 vary it. Thus a REPRESENTATION intended for So-  
 crates in a Picture, if it have not those circumstances pe-  
 culiar

“ preferred, although Symbols are only Ch.III.  
 “ known by Habit or Institution, while  
 “ Imitations are recognized by a kind of  
 “ natural Intuition ?” — To this it may be  
 answered, that if the Sentiments of the  
 Mind, like the Features of the Face, were  
 immediately visible to every beholder, the  
 Art of Speech or Discourse would have  
 been perfectly superfluous. But now,  
 while our Minds lie enveloped and hid,  
 and the Body (like a Veil) conceals every  
 thing but itself, we are necessarily compelled,  
 when we communicate our Thoughts,  
 to

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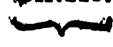
*cular to Socrates, the bald, the flat-nosed, and the projecting Eyes, cannot properly be called a Representation of him. But a SYMBOL or SIGN (for the Philosopher Aristotle uses both names) is wholly in our own power, as depending singly for its existence on our imagination. Thus for example, as to the time when two armies should engage, the Symbol or Sign may be the sounding of a Trumpet, the throwing of a Torch, (according to what Euripides says,*

*But when the flaming Torch was hurl'd, the sign  
 Of purple fight, as when the Trumpet sounds, &c.]*  
*or else one may suppose the elevating of a Spear, the darting of a Weapon, and a thousand ways besides. Ammon.*  
*in Lib. de Interp. p. 17. b.*

**Ch. III.** *to pass them to each other through a Medium which is corporeal (c). And hence it is that all Signs, Marks, Imitations, and Symbols must needs be sensible, and addressed as such to the Senses (d). Now THE SENSES, we know, never exceed their natural Limits; the Eye perceives no Sounds; the Ear perceives no Figures nor Colours. If therefore we were to converse, not by Symbols but by Imitations, as far as things are characterized by Figure*

(c) Αἱ ψυχαὶ αἱ ἡμέτεραι, γυναι μὲν ἔσται τῶν σωμάτων, ἡδύνατο δι' αὐτῶν τῶν νοημάτων σημαίνειν ἀλλήλαις τὰ πράγματα. Ἐπειδὴ δὲ αἰμασι συνδέονται, δίκην νέφους περικαλύπτεισιν αὐτῶν τὸ νοητὸν, ἐκείνησαν τῶν ὀνομάτων, δι' ὧν σημαίνουσιν ἀλλήλαις τὰ πράγματα. *Animi nostri a corporis compage secreti res vicissim animi conceptionibus significare possent: cum autem corporibus involuti sint, perinde ac nebula, ipsorum intelligendi vis obtegitur: quocirca opus eis fuit nominibus, quibus res inter se significarent. Ammon. in Prædicam. p. 18. a.*

(d) *Quicquid scindi possit in differentias satis numerosas, ad notiarum varietatem explicandam (modo differentie illæ sensui perceptibiles sint) fieri potest vehiculum cogitationum de homine in hominem. Bacon. de Augm. Scient. VI. 1.*

gure and Colour, our Imitation would be Ch. III.  
 necessarily thro' Figure and Colour also.   
 Again, as far as they are characterized by  
 Sounds, it would for the same reason be  
 thro' the Medium of Sounds. The like  
 may be said of all the other Senses, the  
 Imitation still thifting along with the Ob-  
 jects imitated. We see then how *complicated*  
 such Imitation would prove.

IF we set LANGUAGE therefore, as a  
*Symbol*, in opposition to *such Imitation*; if  
 we consider the Simplicity of the one, and  
 the Multiplicity of the other; if we con-  
 sider the Ease and Speed, with which  
 Words are formed (an Ease which knows  
 no trouble or fatigue; and a\* Speed, which  
 equals the Progress of our very Thoughts)  
 if we oppose to this the difficulty and  
 length of Imitations; if we remember  
 that some Objects are capable of no Imita-  
 tions at all, but that all Objects univer-  
 sally may be typified by Symbols; we may  
 plainly

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\* *Ενεα κατέγερτα*—See before p. 325.

**Ch.III.** plainly perceive an Answer to the Question here proposed “ Why, in the common  
 “ intercourse of men with men, Imita-  
 “ tions have been rejected, and Symbols  
 “ preferred.”

HENCE too we may perceive a Reason, *why there never was a Language, nor indeed can possibly be framed one, to express the Properties and real Essences of things,* as a Mirrour exhibits their Figures and their Colours. For if Language of itself imply nothing more, than *certain Species of Sounds with certain Motions concomitant ;* if to some Beings Sound and Motion are no Attributes at all ; if to many others, where Attributes, they are no way essential (such as the Murmurs and Wavings of a Tree during a storm) if this be true—’tis impossible the Nature of such Beings should be expressed, or the least essential Property be any way imitated, while between *the Medium and themselves* there is nothing CONNATURAL (e).

’Tis

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(e) See Vol. I. Treatise II. c. 3. p. 70!

'Tis true indeed, when *Primitives* were Ch.III.  
 once established, 'twas easy to follow the  
 Connection and Subordination of Nature,  
 in the just deduction of *Derivatives* and  
*Compounds*. Thus the Sounds, *Water*,  
 and, *Fire*, being once annexed to those  
 two Elements, 'twas certainly more natural  
 to call Beings participating of the first,  
*Watry*, of the last, *Fiery*, than to com-  
 mute the Terms, and call them by the  
 reverse. But why, and from what *natu-  
 ral Connections* the Primitives themselves  
 might not be commuted, 'twill be found,  
 I believe, difficult to assign a Reason, as  
 well in the instances before us, as in most  
 others. We may here also see the Reason,  
 why ALL LANGUAGE IS FOUNDED IN  
 COMPACT, and not in Nature; for so are  
 all Symbols, of which Words are a certain  
 Species.

THE Question remains if WORDS are  
 Symbols, then SYMBOLS OF WHAT?—

Z

If



Ch III. If it be answered, OF THINGS, the Question returns, OF WHAT THINGS?—If it be answered, *of the several Individuals of Sense, the various particular Beings, which exist around us*—to this, 'tis replied, may be raised certain Doubts. In the first place every Word will be in fact a *proper Name*. Now if all Words are proper Names, how came Lexicographers, whose express business is to explain Words, either wholly to omit proper Names, or at least to explain them, not from their own Art, but from History?

AGAIN, if all *Words* are *proper Names*, then in strictness no Word can belong to more than one Individual. But if so, then, as *Individuals* are *infinite*, to make a perfect Language, *Words must be infinite also*. But if infinite, then *incomprehensible*, and never to be attained by the wisest Men; whose labours in Language upon this Hypothesis would be as idle as that study of infinite written Symbols, which

Mission-

Missionaries (if they may be credited) at-tribute to the *Chinese*. Ch. III.

AGAIN, *if all Words are proper Names*, or (which is the same) the Symbols of *Individuals*; it will follow, as *Individuals* are not only *infinite*, but *ever passing*, that the Language of those, who lived ages ago, will be as unknown *now*, as the very Voices of the Speakers. Nay the Language of every Province, of every Town, of every Cottage, must be every where different, and every where changing, since such is the Nature of *Individuals*, which it follows.

AGAIN, *if all Words are proper Names*, the Symbols of *Individuals*, it will follow that in Language there can be no *General Proposition*, because upon the Hypothesis *all Terms are particular*; nor any *Affirmative Proposition*, because *no one Individual in nature is another*. It remains, there can be no Propositions, but *Particular Negatives*.

**Ch.III.** *tives.* But if so, then is Language incapable of communicating *General Affirmative Truths*—If so, then of communicating *Demonstration*—If so, then of communicating *Sciences*, which are so many Systems of Demonstrations—If so, then of communicating *Arts*, which are the Theorems of Science applied practically—If so, we shall be little the better for it either in Speculation or in Practice (*e*). And so much for this Hypothesis; let us now try another.

IF WORDS are not the Symbols of *external Particulars*, it follows of course, they must be THE SYMBOLS OF OUR IDEAS: For this is evident, if they are not  
Symbols

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(*e*) The whole of *Euclid* (whose Elements may be called the basis of Mathematical Science) is founded upon *general Terms*, and *general Propositions*, most of which are *affirmative*. So true are those Verses, however barbarous as to their stile,

*Syllogizari non est ex Particulari,  
Neve Negativis, rectè concludere si vis.*

Symbols of things *without*, they can only Ch.III.  
be Symbols of something *within*. }

HERE then the Question recurs, if SYM-  
BOLS OF IDEAS, then of WHAT IDEAS?  
—OF SENSIBLE IDEAS.—Be it so, and  
what follows?—Every thing in fact, which  
has followed already from the supposition  
of their being the Symbols of *external  
Particulars*; and that from this plain and  
obvious reason, because the several *Ideas*,  
which *Particulars* imprint, must needs be  
as *infinite* and *mutable*, as they are them-  
selves.

IF then Words are neither the Symbols  
of *external Particulars*, nor yet of *parti-  
cular Ideas*, they can be SYMBOLES of no-  
thing else, except of GENERAL IDEAS, be-  
cause nothing else, except these, remains.  
—And what do we mean by GENERAL  
IDEAS?—We mean SUCH AS ARE COM-  
MON TO MANY INDIVIDUALS; not only  
to Individuals which exist now, but which  
Z 3                      existed

Ch.III. existed in ages past, and will exist in ages future; such for example, as the Ideas belonging to the Words, *Man, Lion, Cedar*. —Admit it, and what follows?—It follows, that *if Words are the Symbols of such general Ideas*, Lexicographers may find employ, though they meddle not with *proper Names*.

It follows that *one Word* may be, not *homonymously*, but *truly and essentially common to many Particulars*, past present and future; so that however these Particulars may be *infinite*, and *ever fleeting*, yet Language notwithstanding may be *definite* and *steady*. But if so, then attainable even by ordinary Capacities, without danger of incurring the *Chinese Absurdity* \*.

AGAIN, it follows that the Language of those, who lived ages ago, as far as it stands

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\* See. p. 338, 339.

stands *for the same general Ideas*, may be as Ch.III.  
 intelligible *now*, as it was *then*. The like {  
 may be said of the same Language being  
 accommodated to distant Regions, and  
 even to distant Nations, amidst all the va-  
 riety of *ever new* and *ever changing* Ob-  
 jects.

AGAIN, it follows that Language may  
 be expressive of *general Truths*; and if so,  
 then of Demonstration, and Sciences, and  
 Arts; and if so, become subservient to  
 purposes of every kind (f).


Now if it be true “ that none of these  
 “ things could be asserted of Language,  
 “ were not Words the Symbols of *general*  
 “ *Ideas*—and it be further true, that these  
 “ things may be all undeniably asserted  
 “ of Language”—it will follow (and that  
 necessarily) that WORDS ARE THE SYM-  
 BOLS OF GENERAL IDEAS.

Z 4

AND

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(f) See before Note (e).

Ch.III.  AND yet perhaps even here may be an Objection. It may be urged, if Words are the Symbols of *general Ideas*, Language may answer well enough the purpose of Philosophers, who reason about *general*, and *abstract* Subjects—but what becomes of the business of ordinary Life? Life we know is merged in a multitude of *Particulars*, where an Explanation by Language is as requisite, as in the highest Theorems. The Vulgar indeed want it to *no other* End. How then can this End in any respect be answered, if Language be expressive of nothing farther than *general Ideas*?

To this it may be answered, that *Arts* surely respect the business of ordinary Life; yet so far are *general Terms* from being an Obstacle here, that without them no Art can be *rationaly* explained. How for instance should the measuring Artist ascertain to the Reapers the price of their labours, had not he first through *general*  
*Terms*

*Terms* learnt those *general Theorems*, that respect the doctrine and practice of Mensuration? Ch. III.

BUT suppose this not to satisfy a persevering Objector—suppose him to insist, that, admitting this to be true, *there were still a multitude of occasions for minute particularizing, of which 'twas not possible for mere Generals to be susceptible*—suppose, I say, such an Objection, what should we answer?—*That the Objection was just; that 'twas necessary to the Perfection and Completion of LANGUAGE, that it should be expressive of PARTICULARS, as well as of GENERALS.* We must however add, that its *general Terms* are by far its most *excellent* and *essential* Part, since from these it derives “ that comprehensive *Universality*, that just proportion of *Precision* and *Permanence*, without which it could not possibly be either learnt, or understood, or applied to the purposes of Reasoning and Science;”



**Ch.III.** “ Science ; ” — that *particular* Terms have their Utility and End, and that therefore care too has been taken for a supply of these.

ONE Method of expressing Particulars, is that of PROPER NAMES. This is the least artificial, because *proper Names* being in every district arbitrarily applied, may be unknown to those, who know the Language perfectly well, and can hardly therefore with propriety be considered as parts of it. The other and more artificial Method is that of DEFINITIVES or ARTICLES (*g*), whether we assume the *pronominal*, or those *more strictly* so called, And here we cannot enough admire the exquisite *Art* of Language, which, *without wandering into infinitude, contrives how to denote things infinite* ; that is to say in other words, which, by the small Tribe of *Definitives properly applied to general Terms,*

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(*g*) See before p. 72, &c. 233, &c.

*Terms*, knows how to employ these last, Ch.III. tho' in number *finite*, to the accurate expression of *infinite* Particulars.

To explain what has been said by a single example. Let the general Term be MAN. I have occasion to apply this Term to the denoting of some Particular. Let it be required to express this Particular, *as unknown*; I say, A *Man—known*; I say, THE *Man—indefinite*; ANY *Man—definite*; A CERTAIN *Man—present and near*; THIS *Man—present and distant*; THAT *Man—like to some other*; SUCH A *Man—an indefinite Multitude*; MANY *Men—a definite Multitude*; A THOUSAND *Men;—the ones of a Multitude, taken throughout*; EVERY *Man—the same ones, taken with distinction*; EACH *Man—taken in order*; FIRST *Man*, SECOND *Man*, &c.—*the whole Multitude of Particulars taken collectively*; ALL *Men—the Negation of this Multitude*; NO *Man*. But of this we have spoken already, when we inquired concerning Definitives.

THE

**Ch.III.** THE Sum of all is, that WORDS ARE THE SYMBOLS OF IDEAS BOTH GENERAL AND PARTICULAR; YET OF THE GENERAL, PRIMARILY, ESSENTIALLY, AND IMMEDIATELY; OF THE PARTICULAR, ONLY SECONDARILY, ACCIDENTALLY, AND MEDIATELY.

SHOULD it be asked, “ why has Language this *double* Capacity ? ”—May we not ask, by way of return, Is it not a kind of reciprocal Commerce, or *Intercourse of our Ideas* ? Should it not therefore be framed, so as to express *the whole* of our Perception ? Now can we call that Perception intire and whole, which implies either INTELLECTION without *Sensation*, or SENSATION without *Intellection* ? If not, how should Language explain *the whole* of our Perception, had it not Words to express the Objects, proper to each of the two Faculties ?

To

To conclude—As in the preceding Ch.III. Chapter we considered Language with a view to its MATTER, so here we have considered it with a view to its FORM. Its MATTER is recognized, when 'tis considered *as a Voice*; its FORM, as 'tis *significant of our several Ideas*; so that upon the whole it may be defined—A SYSTEM OF ARTICULATE VOICES, THE SYMBOLS OF OUR IDEAS, BUT OF THOSE PRINCIPALLY, WHICH ARE GENERAL OR UNIVERSAL.

## C H A P.

## C H A P. IV.

*Concerning general or universal Ideas.*

Ch.IV. **M**UCH having been said in the preceding Chapter about GENERAL OR UNIVERSAL IDEAS, it may not perhaps be amiss to inquire, *by what process we come to perceive them, and what kind of Beings they are*; since the generality of men think so meanly of their existence, that they are commonly considered, as little better than Shadows. These Sentiments are not unusual even with the Philosopher now a days, and that from causes much the same with those, which influence the Vulgar.

THE VULGAR merged *in Sense* from their earliest Infancy, and never once dreaming any thing to be worthy of pursuit, but what either pampers their Appetite, or fills their Purse, imagine nothing

to

to be *real*, but what may be *tasted*, or *Ch.IV.*  
*touched*. THE PHILOSOPHER, as to these  
matters being of much the same Opinion,  
in Philosophy looks no higher, than to  
*experimental Amusements*, deeming nothing  
*Demonstration*, if it be not made *ocular*.  
Thus instead of ascending from *Sense* to  
*Intellect* (the natural progress of all true  
Learning) he hurries on the contrary into  
the midst of Sense, where he wanders at  
random without any end, and is lost in a  
Labyrinth of infinite Particulars. Hence  
then the reason why the sublimer parts of  
*Science*, the Studies of MIND, INTELLEC-  
TION, and INTELLIGENT PRINCIPLES,  
are in a manner neglected; and, as if the  
Criterion of all Truth were an Alembic or  
an Air-pump, what cannot be proved by  
*Experiment*, is deemed no better than  
*mere Hypothesis*.

AND yet 'tis somewhat remarkable,  
amid the prevalence of such Notions, that  
there should still remain two Sciences in  
fashion,

**Ch.IV.** fashion, and these having their Certainty of all the least controverted, *which are not in the minutest article depending upon Experiment.* By these I mean ARITHMETIC, and GEOMETRY (*a*). But to come to our Subject concerning GENERAL IDEAS.

### MAN'S

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(*a*) The many noble Theorems (so useful in life, and so admirable in themselves) with which these two SCIENCES so eminently abound, arise originally from PRINCIPLES, THE MOST OBVIOUS IMAGINABLE; Principles, so little wanting the pomp and apparatus of EXPERIMENT, that they are *self-evident* to every one, possessed of common sense. I would not be understood, in what I have here said, or may have said elsewhere, to undervalue EXPERIMENT; whose importance and utility I freely acknowledge, in the many curious Nostrums and choice Receipts, with which it has enriched the necessary Arts of life. Nay, I go farther—I hold *all justifiable Practice in every kind of Subject* to be founded in EXPERIENCE, which is no more than *the result of many repeated EXPERIMENTS*. But I must add withal, that the man who *acts from Experience alone*, tho' he act ever so well, is but an *Empiric* or *Quack*, and that not only in Medicine, but in every other Subject. 'Tis then only that we recognize ART, and that the EMPIRIC quits his name for the more honourable one of ARTIST, when to his EXPERIENCE he adds  
SCIENCE,

MAN'S FIRST PERCEPTIONS are those **Ch.IV.**  
 of the SENSES, in as much as they com-  
 mence from his earliest Infancy. These  
 Perceptions, if not infinite, are at least  
*indefinite*, and more *fleeting* and *transient*,  
 than the very Objects, which they exhibit,  
 because

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SCIENCE, and is thence enabled to tell us, not only,  
 WHAT is to be done, but WHY 'tis to be done; for ART  
 is a composite of Experience and Science, Experience  
 providing it Materials, and Science giving them A  
 FORM.

In the mean time, while EXPERIMENT is thus ne-  
 cessary to all PRACTICAL WISDOM, with respect to  
 PURE and SPECULATIVE SCIENCE, as we have  
 hinted already, it has not the least to do. For who  
 ever heard of *Logic*, or *Geometry*, or *Arithmetic* being  
 proved *experimentally*? 'Tis indeed by the application  
 of *these* that *Experiments* are rendered useful; that they  
 are assumed into Philosophy, and in some degree made  
 a part of it, being otherwise nothing better than puerile  
 amusements. But that these Sciences themselves should  
 depend upon the Subjects, on which they work, is, as  
 if the Marble were to fashion the Chizzle, and not the  
 Chizzle the Marble.

A a



**Ch.IV.** because they not only depend upon the *existence* of those Objects, but because they cannot subsist, without their *immediate Presence*. Hence therefore it is, that there can be *no Sensation of either Past or Future*, and consequently had the Soul no other Faculties, than the *Senses*, it never could acquire the least Idea of TIME (b).

BUT happy for us we are not deserted here. We have in the first place a Faculty, called IMAGINATION or FANCY, which however as to its *energies* it may be subsequent to Sense, yet is truly prior to it both in *dignity* and *use*. THIS 'tis which *retains the fleeting Forms of things*, when Things themselves are gone, and *all Sensation* at an end.

THAT this Faculty, however connected with Sense, is still perfectly different, may be

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(b) See before p. 105. See also p. 112. Note (f).

be seen from hence. We have an *Imagination* of things, that are gone and extinct; but no such things can be made objects of *Sensation*. We have an easy command over the Objects of our *Imagination*; and can call them forth in almost what manner we please; but our *Sensations* are necessary, when their Objects are present, nor can we controul them, but by removing either the Objects, or ourselves (c).

Ch.IV.

As

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(c) Besides the distinguishing of SENSATION from IMAGINATION, there are two other Faculties of the Soul, which from their nearer alliance ought carefully to be distinguished from it, and these are MNHMH, and ANAMNHΣIEΣ, MEMORY, and RECOLLECTION.

When we view some *relict* of sensation reposed within us, *without thinking of its rise, or referring it to any sensible Object*, this is PHANSY or IMAGINATION.

When we view some such *relict*, and *refer it withal to that sensible Object, which in time past was its cause and original*, this is MEMORY.

A a 2

Lastly

**Ch.IV.** As the Wax would not be adequate to its business of Signature, had it not a Power to *retain*, as well as to *receive*; the same holds of the SOUL, with respect to *Sense* and *Imagination*. SENSE is its *receptive*

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Lastly the Road, which leads to Memory through a Series of Ideas, however connected whether rationally or casually, this is RECOLLECTION. I have added casually, as well as rationally, because a casual connection is often sufficient. Thus from seeing a Garment, I think of its Owner; thence of his Habitation; thence of Woods; thence of Timber; thence of Ships, Sea-fights, Admirals, &c.

If the Distinction between *Memory* and *Phanſy* be not sufficiently understood, it may be illustrated by being compared to the view of a Portrait. When we contemplate a Portrait, *without thinking of whom it is the Portrait*, such Contemplation is analogous to PHANſY. When we view it *with reference to the Original, whom it represents*, such Contemplation is analogous to MEMORY.

We may go farther. IMAGINATION or PHANſY may exhibit (after a manner) even *things that are to come*. 'Tis here that *Hope* and *Fear* paint all their pleasant, and all their painful Pictures of *Futurity*. But MEMORY is confined in the strictest manner to the *past*.

What

*ceptive* Power; IMAGINATION, its *re-* Ch.IV.  
*tentive*. Had it Sense without Imagina-  
 tion, 'twould not be as Wax, but as Wa-  
 ter, where tho' all Impressions may be  
 instantly made, yet as soon as made they  
 are as instantly lost.

Thus then, from a view of the two  
 Powers taken together, we may call SENSE  
 (if we please) *a kind of transient Imagination*;  
 and IMAGINATION on the contrary  
*a kind of permanent Sense (d)*.

Now

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What we have said, may suffice for our present pur-  
 pose. He that would learn more, may consult *Aristot.*  
*de Animâ*, L. III. c. 3, 4. and his *Treatise de Mem. et*  
*Reminisce.*

(d) Τί τρέφουσιν ἐς τὸ ἢ φαντασία ὥδε αὖ γνωρίζαιμεν  
 δεῖ νοεῖν ἐν ἡμῖν ἀπὸ τῶν ἐνεργειῶν τῶν περὶ τὰ αἰσθητὰ,  
 οἷον τύπων (*lege* τύπου) τινὰ καὶ ἀναζωγράφημα ἐν τῷ  
 πρῶτῳ αἰσθητηρίῳ, ἐγκατάλειμμά τι τῆς ὑπὸ τῷ αἰσθητῷ  
 γνωμῆς κινήσεως, ὃ καὶ μετέτι τῷ αἰσθητῷ παρόντος,  
 ὑπομένει τε καὶ σώζεται, ὃ ὥσπερ εἰκὼν τις αὐτῷ, ὃ καὶ

A a 3

ἴης

**Ch.IV.** Now as our Feet in vain venture to walk upon the River, till the Frost bind the Current, and harden the yielding Surface; so does the SOUL in vain seek to exert its higher Powers, the Powers I mean of REASON and INTELLECT, till IMAGINATION first fix the *fluency* of SENSE, and thus provide a proper Basis for the support of its higher Energies.

AFTER

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τῆς μνήμης ἡμῶν σωζόμενον αἴσιον γίνεται· τὸ τοιούτου ἐγκατάλειμμα, καὶ τὸν τοῦτον ὥσπερ τύπον, ΦΑΝΤΑΣΙΑΝ καλεῖσιν. *Now what PHANSY or IMAGINATION is, we may explain as follows. We may conceive to be formed within us, from the operations of our Senses about sensible Subjects, some Impression (as it were) or Picture in our original Sensorium, being a reliet of that motion caused within us by the external object; a reliet, which when the external object is no longer present, remains and is still preserved, being as it were its Image, and which, by being thus preserved, becomes the cause of our having Memory. Now such a sort of reliet and (as it were) Impression they call PHANSY or IMAGINATION. Alex. Aphrod. de Animâ, p. 135. b. Edit. Ald.*

AFTER this manner, in the admirable **Ch.IV.**  
 Oeconomy of the Whole, are Natures subordinate made subservient to the higher. Were there *no Things external, the Senses* could not operate; were there *no Sensations, the Imagination* could not operate; and were there *no Imagination*, there could be *neither Reasoning nor Intellection*, such at least as they are found in *Man*, where they have their Intensions and Remissions in alternate succession, and are at first nothing better, than *a mere CAPACITY or POWER*. Whether every Intellect begins thus, may be perhaps a question; especially if there be any one of a nature *more divine*, to which “Intension and Remission” and mere Capacity are unknown (e).”  
 But not to digress.

’Tis

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(e) See p. 162. The *Life, Energy*, or Manner of MAN’s Existence is not a little different from that of the DEITY. THE LIFE OF MAN has its Essence in  
 A a 4 MOTION.

Ch. IV. 'Tis then on these *permanent* Phantasms  
 that THE HUMAN MIND first works, and  
 by

MOTION. This is not only true with respect to that lower and subordinate Life, which he shares in common with Vegetables, and which can no longer subsist than while the Fluids circulate, but 'tis likewise true in that *Life*, which is peculiar to him as *Man*. Objects from without *first move* our faculties, and thence we move of ourselves either to *Practice* or *Contemplation*. But the LIFE or EXISTENCE of GOD (as far as we can conjecture upon so transcendent a Subject) is not only complete throughout Eternity, but complete in every Instant, and is for that reason IMMUTABLE and SUPERIOR TO ALL MOTION.

'Tis to this distinction that *Aristotle* alludes, when he tells us—Οὐ γὰρ μόνον κινήσεως ἐστὶν ἐνέργεια, ἀλλὰ καὶ ἀκινήσεως· καὶ ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἐστὶν, ἢ ἐν κινήσει· μεταβολὴ δὲ πάντων γλυκὺ, κατὰ τὸν ποιητὴν, διὰ πονηρίαν τινα· ὥσπερ γὰρ ἄνθρωπος ἐν μεταβάσει ὁ πονηρὸς, καὶ ἡ φύσις ἡ δεομένη μεταβολῆς· εἰ γὰρ ἀπλῆ, οὐδ' ἐπιεικής. For there is not only an Energy of MOTION, but of IMMOBILITY; and PLEASURE or FELICITY exists rather in REST than in MOTION; Change of all things being sweet (according to the Poet) from a principle of Pravity in those who believe so. For

in

by an Energy as spontaneous and familiar. Ch. IV.  
 to its Nature, as the seeing of Colours is  
 'familiar to the Eye, it discerns at once  
 what

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*in the same manner as the bad man is one fickle and change-  
 able, so is that Nature bad that requireth Variety, in as  
 much as such Nature is neither simple nor even. Eth.  
 Nicom. VII. 14. & Ethic. Eudem. VI. sub fin.*

'Tis to this UNALTERABLE NATURE OF THE  
 DEITY that Boethius refers, when he says in those  
 elegant verses,

———*Tempus ab Evo*

*Ire jubes, STABILISQUE MANENS das cuncta  
 moveri.*

From this single principle of IMMORILITY, may be  
 derived some of the noblest of the *Divine Attributes*;  
 such as that of IMPASSIVE, INCORRUPTIBLE, IN-  
 CORPOREAL, &c. Vide *Aristot. Physic. VIII. Me-  
 taphys. XIV. c. 6, 7, 9, 10. Edit. Du-Val.* See also  
 Vol. I. of these Treatises, p. 262 to 266—also p. 295,  
 where the Verses of Boethius are quoted at length.

It must be remembred however, that tho' we are not  
*Gods*, yet as *rational* Beings we have within us some-  
 thing *Divine*, and that the more we can become supe-  
 rior to our mutable, variable, and irrational part, and  
 place our welfare in that Good, which is immutable,  
 per-



**Ch.IV.** what in MANY is ONE ; what in things  
 DISSIMILAR and DIFFERENT is SIMILAR  
 and the SAME (f). By this it comes to  
 behold

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permanent, and rational, the higher we shall advance in real Happiness and Wisdom. This is (as an ancient writer says)—Ὁμοίωσις τῇ Θεῷ κατὰ τὸ δυνατόν, *the becoming like to GOD, as far as in our power.* Τοῖς μὲν γὰρ Θεοῖς πᾶς ὁ βίος μακάριος τοῖς δ' ἀνθρώποις, ἵφ' ὅσον ὁμοιωμά τι τῆς τοιαύτης ἐνεργείας ὑπάρχει. *For to THE GODS (as says another ancient) the whole of life is one continued happiness; but to MEN, 'tis so far happy, as it rises to the resemblance of so divine an Energy.* See *Plat. in Theætet. Arist. Eth. X. 8.*

(f) This CONNECTIVE ACT of the Soul, by which it views ONE IN MANY, is perhaps one of the principal Acts of its most excellent Part. 'Tis this removes that impenetrable mist, which renders *Objects of Intelligence* invisible to lower faculties. Were it not for this, even the *sensible World* (with the help of all our Sensations) would appear as unconnected, as the words of an Index. 'Tis certainly not the Figure alone, nor the Touch alone, nor the Odour alone, that makes the Rose, but 'tis made up of all these, and other attributes UNITED ; not an *unknown* Constitution of *insensible* Parts, but a *known* Constitution of *sensible* Parts, unless we chuse to extirpate the possibility of natural Knowledge.

WHAT

behold a kind of *superior* Objects ; a new Ch.IV.  
 Race of Perceptions, more comprehensive  
 than

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WHAT then perceives this CONSTITUTION or UNION?—Can it be any of the Senses?—No one of these, we know, can pass the limits of its own province. Were the Smell to perceive the union of the Odour and the Figure, it would not only be Smell, but it would be Sight also. 'Tis the same in other instances. We must necessarily therefore recur to some HIGHER COLLECTIVE POWER, to give us a prospect of Nature, even in these her *subordinate Wholes*, much more in that *comprehensive Whole*, whose Sympathy is universal, and of which these smaller Wholes are all no more than Parts.

But no where is this *collecting*, and (if I may be allowed the expression) this *unifying* Power more conspicuous, than in the subjects of PURE TRUTH. By virtue of this power the Mind views *One general Idea* in *many Individuals* ; *One Proposition* in *many general Ideas* ; *One Syllogism* in *many Propositions* ; till at length by properly repeating and connecting Syllogism with Syllogism, it ascend into those bright and *steady regions* of SCIENCE,

*Quas neque concutiunt venti, neque nubila nimbis  
 Adspargunt, &c.*

Lucr.

Even

Ch. IV. than those of Sense; a Race of Perceptions, each one of which may be found intire and

Even *negative* Truths and *negative* Conclusions cannot subsist, but by bringing Terms and Propositions together, so *necessary* is this UNITING Power to every Species of KNOWLEDGE. See p. 3. 250.

He that would better comprehend the distinction between SENSITIVE PERCEPTION, and INTELLECTIVE, may observe that, when a Truth is spoken, it is *heard* by our Ears, and *understood* by our Minds. That these two Acts are different, is plain, from the example of such, as *hear* the sounds, without *knowing* the language. But to shew their difference still stronger, let us suppose them to concur in the same Man, who shall both *hear* and *understand* the Truth proposed. Let the Truth be for example, *The Angles of a Triangle are equal to two right Angles*. That this is ONE Truth, and not two or many Truths, I believe none will deny. Let me ask then, in what manner does this Truth become perceptible (if at all) to SENSATION?—The Answer is obvious; 'tis by successive Portions of little and little at a time. When the first Word is *present*, all the subsequent are *absent*; when the last Word is *present*, all the previous are *absent*; when any of the middle Words are *present*, then are there some *absent*, as well of one sort as the other. No more exists at once than a single Syllable, and the Remainder as much is *not*, (to Sensation at least) as the

*and whole in the separate individuals of an* CH. IV.  
*infinite and fleeting Multitude, without de-*  
*parting*

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tho' it never had been, or never was to be. And so much for the Perception of SENSE, than which we see nothing can be more *dissipated, fleeting, and detached*.—And is that of the MIND, similar?—Admit it, and what follows?—It follows, that *one* Mind would no more recognize *one* Truth, by recognizing its Terms *successively and apart*, than *many* distant Minds would recognize it; were it distributed among them, a different part to each. The case is, every TRUTH is ONE, tho' its TERMS are MANY. It is in no respect true by parts at a time, but 'tis true of necessity at once, and in an instant.—What Powers therefore recognize this ONENESS of UNITY?—Where even does it reside, or what makes it?—Shall we answer with the *Stagirite*, Τὸ δὲ ΕΝ ΠΟΙΟΥΝ τῶτο ὁ ΝΟΤΣ ἕνας-ov—If this be allowed, it should seem, where SENSATION and INTELECTION appear to concur, that Sensation was of MANY, Intellection was of ONE; that Sensation was *temporary, divisible and successive*; Intellection, *instantaneous, indivisible, and at once*.

If we consider the Radii of a Circle, we shall find at the Circumference that they are MANY; at the Center that they are ONE. Let us then suppose SENSE, and MIND to view the same Radii, only let Sense view them at the *Circumference*, Mind at the *Center*;  
and

**Ch.IV.** *parting from the unity and permanence of  
its own nature.*


AND

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and hence we may conceive, how these Powers differ, even where they jointly appear to operate in perception of the same object.

There is ANOTHER ACT OF THE MIND, the very reverse of that here mentioned; an ACT, by which it perceives not *one in many*, but MANY IN ONE. This is that *mental Separation*, of which we have given some account in the first Chapter of this Book; that Resolution or Analysis, which enables us *to investigate the Causes, and Principles, and Elements of things*. 'Tis by Virtue of this, that we are enabled to abstract any particular Attribute, and make it *by itself* the Subject of philosophical Contemplation. Were it not for this, it would be difficult for *particular Sciences* to exist; because otherwise they would be as much blended, as the several Attributes of sensible Substances. How, for example, could there be such a Science as *Optics*, were we necessitated to contemplate *Colour concentered with Figure*, two Attributes, which the Eye can never view, but associated? I mention not a multitude of other sensible qualities, some of which still present themselves, whenever we look on any *coloured Body*.

Those

AND thus we see the *Process by which* Ch.IV.  
*we arrive at* GENERAL IDEAS ; for the   
 Per-

Those two noble Sciences, ARITHMETIC and GEOMETRY, would have no basis to stand on, were it not for this *separative* Power. They are both conversant about QUANTITY ; *Geometry* about CONTINUOUS Quantity, *Arithmetic* about DISCRETE. EXTENSION is essential to *continuous* Quantity ; MONADS, or UNITS, to *Discrete*. By separating from the infinite Individuals, with which we are surrounded, those infinite Accidents, by which they are all *diversified*, we leave nothing but those SIMPLE and PERFECTLY SIMILAR UNITS, which being combined make NUMBER, and are the Subject of ARITHMETIC. Again, by separating from *Body* every possible subordinate Accident, and leaving it nothing but its *triple Extension of Length, Breadth, and Thickness*, (of which were it to be deprived, it would be *Body* no longer) we arrive at that pure and unmixed MAGNITUDE, the contemplation of whose properties makes the Science of *Geometry*.

By the same *analytical* or *separative* Power, we investigate DEFINITIONS of all kinds, each one of which is a *developed Word*, as the same Word is an *enveloped Definition*.


To conclude—IN COMPOSITION AND DIVISION  
 CONSISTS THE WHOLE OF SCIENCE, COMPOSITION

**Ch. IV.** Perceptions here mentioned are in fact no other. In these too we perceive the objects of SCIENCE and REAL KNOWLEDGE, which can by no means be, but of *that which is general, and definite, and fixt (g).*  
Here

TION MAKING AFFIRMATIVE TRUTH, AND SHEWING US THINGS UNDER THEIR SIMILARITIES AND IDENTITIES; DIVISION MAKING NEGATIVE TRUTH, AND PRESENTING THEM TO US UNDER THEIR DISSIMILARITIES AND DIVERSITIES.

And here, by the way, there occurs a Question.—If all Wisdom be Science, and it be the business of Science as well to *compound* as to *separate*, may we not say that those Philosophers took *Half* of Wisdom for the *Whole*, who distinguished it from Wit, as if WISDOM only *separated*, and WIT only *brought together*? —Yet so held the Philosopher of *Malmesbury*, and the Author of the *Essay on the Human Understanding*.

(g) The very Etymologies of the Words ΕΠΙΣΤΗΜΗ, SCIENTIA, and UNDERSTANDING, may serve in some degree to shew the nature of these Faculties, as well as of those Beings, their true and proper Objects. ΕΠΙΣΤΗΜΗ *ἐννόμασαι, διὰ τὸ* ΕΠΙΣΤΑΣΙΝ *καὶ ὅσον τῶν πραγμάτων ἄγειν ἡμᾶς,*  
τῆς

Here too even *Individuals*, however of **Ch. IV.** themselves unknowable, become objects of  Knowledge,

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τῆς ἀορισίας καὶ μεταβολῆς τῶν ἐπὶ μέρος ἀπαύγιστα· ἡ γὰρ ἐπιστήμη περὶ τὰ καθόλου καὶ ἀμετάπλωτα καταγίνεται. SCIENCE (ΕΠΙΣΤΗΜΗ) has its name from bringing us (ΕΠΙΣΤΑΣΙΝ) TO SOME STOP and BOUNDARY of things, taking us away from the unbounded nature and mutability of Particulars; for it is conversant about Subjects, that are general, and invariable. Niceph. Blem. Epit. Logic. p. 21.

This Etymology given by *Blemmides*, and long before him adopted by the *Peripatetics*, came originally from *Plato*, as may be seen in the following account of it from his *Cratylus*. In this Dialogue *Socrates*, having first (according to the *Heraclitean* Philosophy which *Cratylus* favoured) etymologized a multitude of Words with a view to that *Flow* and *unceasing Mutation*, supposed by *Heraclitus* to run thro' all things, at length changes his System, and begins to etymologize from another, which supposed something in nature to be *permanent* and *fixed*. On this principle he thus proceeds — Σκοπῶμεν δὴ, ἐξ αὐτῶν ἀναλαβόντες πρῶτον μὲν τῆτο τὸ ὄνομα τὴν ΕΠΙΣΤΗΜΗΝ, ὡς ἀμφίβολου ἐστὶ, καὶ μᾶλλον ἔοικε σημαῖνόν τι ὅτι ΙΣΤΗΣΙΝ ἡμῶν ΕΠΙ τοῖς πράγμασι τὴν ψυχὴν, ἢ ὅτι συμπεριφέρεται. Let us consider then (says he) some of the very

B b Words



Ch.IV. Knowledge, as far as their nature will permit. For then only may *any Particular* be

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*Words already examined; and in the first place, the Word SCIENCE; how disputable is this (as to its former Etymology) how much more naturally does it appear to signify, that IT STOPS THE SOUL AT THINGS, than that it is carried about with them. Plat. Cratyl. p. 437. Edit. Serr.*

The disputable Etymology, to which he here alludes, was a strange one of his own making in the former part of the Dialogue, adapted to the *flowing* System of *Heraclitus* there mentioned. According to this notion, he had derived ΕΠΙΣΤΗΜΗ from ἐπιδαι and μένειν, as if it *kept along* with things, by perpetually *following* them in their motions. See *Plato* as before, p. 412.

As to SCIENTIA, we are indebted to *Scaliger* for the following ingenious Etymology. RATIOCINATIO, *motus quidam est*; SCIENTIA, *quies: unde et nomen, tum apud Græcos, tum etiam nostrum. Παρὰ τὸ ΕΠΙ ΙΣΤΑΣΘΑΙ, ΕΠΙΣΤΗΜΗ. Siftitur enim mentis agitatio, et fit species in animo. Sic Latinum SCIENTIA, ὅτι γίνεταί ΣΧΕΣΙΣ ΤΟΤ ΟΝΤΟΣ. Nam Latini, quod nomen entis simplex ab usu abjecerunt atque repudiarunt, omnibus activis participiis idem adjunxerunt. Audiens, ἀκούων ὦν. Sciens, ᾔων ὦν. Scal. in Theophr. de Causis Plant. Lib. I. p. 17.*

The

be said to be known, when by asserting it Ch.IV.  
to be a *Man*, or an *Animal*, or the like, ~~we~~

we

The *English* Word, UNDERSTANDING, means not so properly *Knowledge*, as that *Faculty of the Soul*, where Knowledge resides. Why may we not then imagine, that the framers of this Word intended to represent it as a kind of firm *Basis*, on which the fair Structure of Sciences was to rest, and which was supposed to STAND UNDER them, as their immoveable Support?

Whatever may be said of these Etymologies, whether they are true or false, they at least prove their Authors to have considered SCIENCE and UNDERSTANDING, not as *fleeting* powers of Perception, like *Sense*, but rather as *steady*, *permanent*, and *durable* COMPREHENSIONS. But if so, we must somewhere or other find for them certain *steady*, *permanent*, and *durable* OBJECTS; since if PERCEPTION OF ANY KIND BE DIFFERENT FROM THE THING PERCEIVED, (whether it perceive straight as crooked, or crooked as straight; the moving as fixed, or the fixed as moving) SUCH PERCEPTION MUST OF NECESSITY BE ERRONEOUS AND FALSE. The following passage from a *Greek Platonic* (whom we shall quote again hereafter) seems on the present occasion not without its weight—Εἰ ἐστὶ γνώσις ἀκριβέστερα τῆς αἰσθήσεως, ἢ ἡ αἰσθὴς γνώσις ἀληθεστέρα τῶν αἰσθητῶν. *If there be*

B b 2

A

Ch.IV. we refer it to some such *comprehensive*, or  
*general Idea*.


Now 'tis of these COMPREHENSIVE and  
 PERMANENT IDEAS, THE GENUINE PER-  
 CEPTIONS OF PURE MIND, that WORDS  
 of all Languages, however different, are  
 the SYMBOLS. And hence it is, that *as*  
*the PERCEPTIONS include, so do these their*  
 SYMBOLS

A KNOWLEDGE *more accurate than SENSATION*; *there*  
*must be certain OBJECTS of such knowledge MORE TRUE*  
 THAN OBJECTS OF SENSE.

The following then are Questions worth consider-  
 ing,—*What these Objects are?—Where they reside?*  
 —And *how they are to be discovered?*—Not by *expe-*  
*rimental Philosophy* 'tis plain; for that meddles with no-  
 thing, but what is tangible, corporeal, and mutable—  
 nor even by the more refined and rational speculation  
 of *Mathematics*; for this, at its very commencement,  
 takes such Objects for granted. We can only add,  
 that *if they reside in our own MINDS*, (and who, that  
 has never looked there, can affirm they do not?) then  
 will the advice of the Satirist be no ways improper,

—NEC TE QUÆSIVERIS EXTRA.

*Perf.*

SYMBOLS *express, not this or that set of* Ch.IV.  
*Particulars only, but all indifferently, as*   
*they happen to occur.* Were therefore the  
 Inhabitants of *Salisbury* to be transferred  
 to *York*, tho' new particular objects would  
 appear on every side, they would still no  
 more want a new Language to explain  
 themselves, than they would want new  
 Minds to comprehend what they beheld.  
 All indeed, that they would want, would  
 be the *local proper Names*; which Names,  
 as we have said already\*, are hardly a part  
 of Language, but must equally be learnt  
 both by learned and unlearned, as often  
 as they change the place of their abode.


"Tis upon the same principles we may  
 perceive the reason, why the dead Lan-  
 guages (as we call them) are *now* intelli-  
 gible; and why the Language of *modern*  
*England* is able to describe *antient Rome*;

B b 3

and

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\* Sup. p. 345, 346.

Ch.IV. and that of *ancient Rome* to describe *modern*  
 *England* (b). But of these matters we  
 have spoken before.

§. 2. AND now having viewed *the*  
*Process, by which we acquire general Ideas,*  
 let us begin anew from other Principles,  
 and try to discover (if we can prove so  
 fortunate) *whence 'tis that these Ideas origi-*  
*nally come.* If we can succeed here, we  
 may discern perhaps, *what kind of Beings*  
*they are,* for this at present appears some-  
 what obscure.

LET

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(b) As far as *Human Nature,* and *the primary Gen-*  
*era* both of *Substance* and *Accident* are *the same* in all  
 places, and have been so thro' all ages; so far *all Lan-*  
*guages* share one common IDENTITY. As far as *pe-*  
*culiar species of Substance* occur in different regions; and  
 much more, as far as *the positive Institutions of religious*  
*and civil Polities* are *every where different*; so far each  
*Language* has its peculiar DIVERSITY. To the Causes  
 of *Diversity* here mentioned, may be added *the distin-*  
*guishing Character and Genius of every Nation,* concern-  
 ing which we shall speak hereafter.

LET us suppose any man to look for Ch. IV.  
 the first time upon *some Work of Art*, as  
 for example upon a Clock, and having  
 sufficiently viewed it, at length to depart.  
 Would he not retain, when absent, an Idea  
 of what he had seen?—And what is it, *to*  
*retain such Idea?*—'Tis to have A FORM  
 INTERNAL correspondent to THE EXTER-  
 NAL; only with this difference, that the  
*Internal Form is devoid of the Matter; the*  
*External is united with it*, being seen in  
 the metal, the wood, and the like.

Now if we suppose this Spectator to  
 view *many such Machines*, and not simply  
 to view, but to consider every part of them,  
 so as to comprehend how these parts all  
 operate to one End, he might be then  
 said to possess a kind of INTELLIGIBLE  
 FORM, by which he would not only un-  
 derstand, and know the Clocks, which he  
 had seen *already*, but every Work also of  
 like Sort, which he might see *hereafter*.—

B b 4

Should


**Ch. IV.** Should it be ask'd "*which of these Forms* "*is prior, the External and Sensible; or* "*the Internal and Intelligible;*" the Answer is obvious, that *the prior is the Sensible.*

THUS then we see, THERE ARE INTELLIGIBLE FORMS, WHICH TO THE SENSIBLE ARE SUBSEQUENT.

BUT farther still—If these Machines be allowed the Work *not of Chance*, but of *an Artist*, they must be the Work of one, who *knew what he was about*. And what is it, *to work, and know what one is about?* —'Tis to have an *Idea of what one is doing; to possess* A FORM INTERNAL, *correspondent to the* EXTERNAL, *to which external it serves for an* EXEMPLAR or ARCHETYPE.

HERE then we have AN INTELLIGIBLE FORM, WHICH IS PRIOR TO THE SENSIBLE FORM; *which, being truly prior*

as

*as well in dignity as in time, can no more* Ch.IV.  
*become subsequent, than Cause can to Effect.* 

THUS then, with respect to Works of ART, we may perceive, if we attend, A TRIPLE ORDER OF FORMS; *one Order, intelligible and previous to these Works; a second Order, sensible and concomitant; and a third again, intelligible and subsequent.* After the first of these Orders the Maker may be said to *work*; thro' the second, the Works themselves *exist*, and are what they are; and in the third they become *recognized, as mere Objects of Contemplation.* To make these Forms by different Names more easy to be understood; *the first* may be called THE MAKER'S FORM; *the second*, that of THE SUBJECT; and *the third*, that of THE CONTEMPLATOR.

LET us pass from hence to Works of NATURE. Let us imagine ourselves viewing some diversified Prospect; “ a Plain,  
 “ for example, spacious and fertile; a  
 “ river



Ch.IV. “ river winding thro’ it ; by the banks  
 “ of that river, men walking and cattle  
 “ grazing ; the view terminated with  
 “ distant hills, some craggy, and some  
 “ covered with wood.” Here ’tis plain  
 we have plenty of FORMS NATURAL.  
 And could any one quit so fair a Sight,  
 and retain no traces of what he had be-  
 held?—And what is it, *to retain traces*  
*of what one has beheld?*—’Tis to have cer-  
 tain FORMS INTERNAL correspondent to  
 the EXTERNAL, and resembling them in  
 every thing, *except the being merged in*  
*Matter.* And thus, thro’ the same *reten-*  
*tive* and *collective* Powers, the Mind be-  
 comes fraught with *Forms natural*, as be-  
 fore with *Forms artificial*.—Should it be  
 asked, “ *which of these natural Forms are*  
*prior, the External ones view’d by the*  
*Senses, or the Internal existing in the*  
*Mind;*” the Answer is obvious, that  
*the prior are the External.*

THUS

THUS therefore in NATURE, as well as Ch.IV. in ART, THERE ARE INTELLIGIBLE FORMS, WHICH TO THE SENSIBLE ARE SUBSEQUENT. Hence then we see the meaning of that noted School Axiom, *Nil est in INTELLECTU, quod non prius fuit in SENSU*; an Axiom, which we must own to be so far allowable, as it respects the Ideas of a mere Contemplator.

BUT to proceed somewhat farther—Are *natural* Productions made BY CHANCE, or BY DESIGN?—Let us admit *by Design*, not to lengthen our inquiry. They are certainly\* more exquisite than *any* Works of ART, and yet *these* we cannot bring ourselves to suppose made by *Chance*.—Admit it, and what follows?—*We must of necessity admit a MIND also, because DESIGN implies MIND, wherever 'tis to be found.*—Allowing therefore this, what do we mean

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\* *Arist. de Part. Animal. L.I. c. 1.*

Ch.IV. mean by the Term, MIND?—We mean  
*something, which, when it acts, knows what it is going to do; something stored with Ideas of its intended Works, agreeably to which Ideas those Works are fashioned.*

THAT such EXEMPLARS, PATTERNS, FORMS, IDEAS (call them as you please) must of necessity be, requires no proving, but follows of course, if we admit the Cause of Nature to be A MIND, as above mentioned. For take away these, and *what a Mind* do we leave without them? CHANCE surely is as knowing, as MIND WITHOUT IDEAS; or rather, MIND WITHOUT IDEAS is no less blind than CHANCE.

THE Nature of these IDEAS is not difficult to explain, if we once come to allow a possibility of their Existence. That they are exquisitely *beautiful, various, and orderly*, is evident from the exquisite Beauty, Variety, and Order, seen in natural Substances,

stances, which are but their *Copies* or *Pictures*. That they are *mental* is plain, as *they are of the Essence of MIND*, and consequently no Objects to any of the *Senses*, nor therefore circumscribed either by *Time* or *Place*. Ch.IV.

HERE then, on this System, we have plenty of FORMS INTELLIGIBLE, WHICH ARE TRULY PREVIOUS TO ALL FORMS SENSIBLE. Here too we see that NATURE is not defective in her TRIPLE ORDER, having (like Art) her FORMS PREVIOUS, HER CONCOMITANT, and HER SUBSEQUENT (1).

THAT

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(1) *Simplicius*, in his commentary upon the Predicaments, calls the *first* Order of these intelligible Forms, τὰ πρὸ τῆς μετέξεως, *those previous to Participation*, and at other times, ἡ ἐξουχημένη κοινότης, *the transcendent Universality* or *Sameness*; the *second* Order he calls τὰ ἐν μετέξει, *those which exist in Participation*, that is, *those merged in Matter*; and at other times, he calls them ἡ κατὰ τεταγμένη κοινότης, *the subordinate Universality* or *Sameness*; lastly, of the *third* Order he says, that

**Ch.IV.** *THAT the Previous may be justly so called is plain, because they are essentially prior*

that they have no independent existence of their own, but that—*ἡμεῖς ἀφελόντες αὐτὰ ἐν ταῖς ἡμετέραις ἐννοίαις, καθ' ἑαυτὰ ὑπε-ήσαμεν, we ourselves abstracting them in our own Imaginations, have given them by such abstraction an existence as of themselves.* Simp. in Prædic. p. 17. In another place he says, in a language somewhat mysterious, yet still conformable to the same doctrine—*Μήποτε ἐν τριτλὸν ληπλίον τὸ κοινόν, τὸ μὲν ἐξηρημένον τῶν καθ' ἕκαστα, καὶ αἰτίον τῆς ἐν αὐτοῖς κοινότητος, κατὰ τὴν μίαν ἑαυτῇ φύσιν, ὥσπερ καὶ τῆς διαφορότητος κατὰ τὴν πολυειδῆ πρόληψιν—δευτέρον δὲ ἐστὶ τὸ κοινόν, τὸ ἀπὸ κοινῆς αἰτίας τοῖς διαφόροις εἶδουσιν ἐνδιδόμενον, καὶ ἐνυπάρχον αὐτοῖς—τρίτον δὲ, τὸ ἐν ταῖς ἡμετέραις διανοαῖς ἐξ ἀφαιρέσεως ὑφιστάμενον, ὑπερογενὲς ὄν—*Perhaps therefore we must admit a **TRIPLÉ** ORDER OF WHAT IS UNIVERSAL AND THE SAME; that of the first Order, transcendent and superior to Particulars, which thro' its uniform nature is the cause of that Sameness existing in them, as thro' its multiform pre-conception it is the cause of their Diversity—that of the second Order, what is infused from the first universal Cause into the various Species of Beings, and which has its existence in those several Species—that of the third Order, what subsists by abstraction in our own Understandings, being of subsequent Sign to the other two. Ibid. p. 21.

To

prior to all things else. The **WHOLE VISIBLE WORLD** exhibits nothing more, than **Ch.IV.**  
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To *Simplicius* we shall add the two following Quotations from *Ammonius* and *Nicephorus Blemmides*, which we have ventured to transcribe, without regard to their uncommon length, as they so fully establish the Doctrine here advanced, and the works of these Authors are not easily to be procured.

Ἐννοεῖδω τοῖνυν δακτύλιός τις ἐκλύπωμα ἔχων, εἰ τύχοι, Ἀχιλλέως, καὶ κηρία πολλὰ παρακείμενα· ὁ δὲ δακτύλιος σφραγίζεται τοὺς κηρὺς πάντας· ὕστερον δὲ τις εἰσελθὼν καὶ θεασάμενος τὰ κηρία, ἐπιστήσας ὅτι πάντα ἐξ ενός εἰσιν ἐκλυπώματος, ἔχέτω παρ' αὐτῷ τὸ ἐκλύπωμα τῇ διανοίᾳ. Ἡ τοῖνυν σφραγὶς ἡ ἐν τῷ δακτυλίῳ λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ εἶναι· ἡ δὲ ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· ἡ δὲ ἐν τῇ διανοίᾳ τῷ ἀπομαξαμένῳ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, καὶ ὕστερογενής. Τοῦτο οὖν ἐννοεῖδω καὶ ἐπὶ τῶν γενῶν καὶ εἰδῶν· ὁ γὰρ Δημιουργός, ποιῶν πάντα, ἔχει παρ' ἑαυτοῦ τὰ πάντων παραδείγματα· εἶον, ποιῶν ἄνθρωπον, ἔχει τὸ εἶδος παρ' ἑαυτοῦ τῷ ἀνθρώπῳ, πρὸς ὃ ἀφορῶν, πάντας ποιεῖ. Ἐἰ δὲ τις ἐνσαΐη λέγων, ὡς οὐκ εἰσὶ παρὰ τῷ Δημιουργῷ τὰ εἶδη, ἀκουέτω ταῦτα, ὡς ὁ Δημιουργός δημιουργεῖ, ἢ εἰδὼς τὰ ὑπ' αὐτῷ δημιουργούμενα, ἢ οὐκ εἰδὼς. Ἀλλ' εἰ μὲν μὴ εἰδὼς, οὐκ αὖν δημιουργήσει. Τίς γὰρ, μέλλων ποιήσῃ τὸ, ἀγνοεῖ ὁ μέλλει

Ch.IV. *so many passing Pictures of these immutable Archetypes.* Nay thro' these it attains even

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μέλλει ποιεῖν; οὐ γάρ, ὡς ἡ φύσις, ἀλόγῳ δυνάμει ποιεῖ· (ὅθεν καὶ ποιεῖ ἡ φύσις, οὐκ ἐφ' ἑαυτοῦ γινώσκων τῷ γιγνόμενῳ) Ἐἰ δέ τι καθ' ἕξιν λογικῇ ποιεῖ, οἶδεν πάντας τὸ γιγνόμενον ὑπ' αὐτῆς. Ἐἰ τοῖσιν μὲν χεῖρον, ἢ κατὰ ἀνθρώπων, ὁ Θεὸς ποιεῖ, οἶδε τὸ ὑπ' αὐτῆς γιγνόμενον· εἰ δὲ οἶδεν ὁ ποιεῖ, αὐτόθι δῆλον, ὡς ἔστιν ἐν τῷ Δημιουργῷ τὰ ἔδη. Ἔστι δὲ τὸ εἶδος ἐν τῷ Δημιουργῷ, ὡς ὁ ἐν τῷ δακτύλῳ τύπος· καὶ λέγεται τῷτο τὸ εἶδος ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, καὶ χωριστὸν τῆς ὕλης. Ἔστι δὲ τὸ εἶδος τῷ ἀνθρώπῳ καὶ ἐν τοῖς καθ' ἕκαστον ἀνθρώποις, ὡς τὰ ἐν τοῖς κηροῖς ἐκτυπώματα· καὶ λέγεται τὰ τοιαῦτα ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ ἵναί, καὶ ἀχωρίστα τῆς ὕλης. Θεασάμενοι δὲ τὸς κατὰ μέρος ἀνθρώπους, ὅτι πάντες τὸ αὐτὸ εἶδος τῷ ἀνθρώπῳ ἔχουσιν, (ὡς ἐπὶ τῷ ὄστρον ἑλθόντος, καὶ θεασαμένων τὰ κηρία) ἀνεμαζάμεθα αὐτὸ ἐν τῇ διανοίᾳ· καὶ λέγεται τῷτο ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, ἦγουν μετὰ τὰ πολλὰ, καὶ ὕστερογενές. *Intelligatur annulus, qui alicujus, utpote Achillis, imaginem insculptam habeat: multæ insuper ceræ sint, et ab annulo imprimantur: veniat deinde quispiam, videatque ceras omnes unius annuli impressione formatas, annulique impressionem in mente contineat: sigillum annulo insculptum, ANTE MULTA dicetur: in cerulis impressum, in MULTIS: quod vero in illius, qui illo venerat intelligentiâ remanserit, POST MULTA, et posterius*

a Semblance of Immortality, and con- Ch.IV.  
tinues

rius genitum dicetur. Idem in generibus et formis intelligendum censeo: etenim ille optimus procreator mundi Deus, omnium rerum formas, atque exempla habet apud se: ut si hominem efficere velit, in hominis formam, quam habet, intueatur, et ad illius exemplum cæteros faciat omnes. At si quis resisterit, dicatque rerum formas apud Creatorem non esse: quæso ut diligenter attendat: Opifex, quæ facit, vel cognoscit, vel ignorat: sed is, qui nesciet, nunquam quicquam faciet: quis enim id facere aggreditur, quod facere ignorat? Neque enim facultate quâdam rationis experte aliquid aget, prout agit natura (ex quo conficitur, ut natura etiam agat, etsi quæ faciat, non advertat:.) Si vero ratione quadam aliquid facit, quodcumque ab eo factum est omnino cognovit. Si igitur Deus non pejore ratione, quam homo, facit quid, quæ fecit cognovit: si cognovit quæ fecit, in ipso rerum formas esse perspicuum est. Formæ autem in opifice sunt perinde ac in annulo sigillum, hæcque forma ANTE MULTA, et avulsa a materiâ dicitur. Atqui hominis species in unoquoque homine est, quemadmodum etiam sigilla in ceris; et IN MULTIS, nec avulsa a materiâ dicitur. At cum singulos homines animo conspiciamus, et eandem in unoquoque formam atque effigiem videmus, illa effigies in mente nostrâ insidens POST MULTA, et posterius genita dicetur: veluti in illo quoque dicebamus, qui multa sigilla in cerâ uno et eodem annulo impressa conspexerat. Ammon. in Porphyry. Introduct. p. 29. b.

C c

Αἰτιολογίας



Ch.IV. tinues throughout ages to be SPECIFICALLY

Λέγουται δὲ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ· οἷον ἐνωείδω τι σφραγισ-ήριον, ἔχον καὶ ἐκλύπωμα τὸ τυχόν, ἐξ οὗ κηρία πολλὰ μεταλαβείτω τῷ ἐκλύπωματι, καὶ τις ὑπ' ὅψιν ἀγαγέτω πάντα, μὴ προκατιδὼν μηδ' ὅλως τὸ σφραγισ-ήριον ἐμ-ρακῶς δὲ τὰ ἐν οἷς τὸ ἐκλύπωμα, καὶ ἐπισήσας ὅτι πάντα τῷ αὐτῷ μετέχουσιν ἐκλύπωματι, καὶ τὰ δοκούντα πολλὰ τῷ λόγῳ συναθροίσας εἰς ἓν, ἰχέτω τῷτε κατὰ διάνοιαν. Τὸ μὲν ἔνι σφραγισ-ήριον τύπωμα λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· τό δ' ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· τὸ δὲ ἐξ αὐτῶν καταληφθέν, καὶ κατὰ διάνοιαν αἰόλως ὑποσάν, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ. "Ουτως ἔν καὶ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· μὲν εἰσιν ἐν τῷ Δημιουργῷ, κατὰ τὴν ποιητικὴν λόγους· ἐν τῷ Θεῷ γὰρ οἱ συσιοποιοὶ λόγοι τῶν ὄντων ἐνιαύως προὔφες-ήκασιν, καθ' οὓς λόγους ὁ ὑπερέσσι τὰ ὅληα πάντα καὶ προώρισε καὶ παρήγαγεν· ὑφες-ηκέναι δὲ λέγουται τὰ γένη καὶ τὰ εἶδη ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, διότι ἐν τοῖς κατὰ μέρος ἀνθρώποις τὸ τῷ ἀνθρώπῳ εἶδος ἐστίν, καὶ τοῖς κατὰ μέρος ἵπποις τὸ τῷ ἵππῳ εἶδος· ἐν ἀνθρώποις δὲ, καὶ ἵπποις, καὶ τοῖς ἄλλοις ζώοις τὸ γένος εὐρίσκεται τῶν τοιούτων εἰδῶν, ὅπερ ἐστὶ τὸ ζῶον· καὶ τοῖς ζώοις ὁμῶς καὶ τοῖς ζωοφύτοις τὸ καθολικώτερον γένος, τὸ αἰδητικόν, ἐξετάζεται· συναχθέντων δὲ καὶ τῶν φυτῶν, θεω-

CALLY, ONE, amid those infinite parti- Ch. IV.  
cular

θεωρεῖται τὸ ἑμφυχον· εἰ δὲ σὺν τοῖς ἑμφύχοις ἐθέλει  
 τις ἐπισκοπεῖν καὶ τὰ ἄψυχα, τὸ σῶμα σύμπαν κά-  
 τόψεται· συνδραμυσὼν δὲ τοῖς ἐρημένους τῶν ἀσωμάτων  
 εἰσιῶν, τὸ πρῶτον γένος φανεῖται καὶ γενικώτατον· καὶ  
 οὕτω μὲν **ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ** ὑφέστηκε τὰ εἶδη  
 καὶ τὰ γένη. Καταλαβὼν δὲ τις ἐκ τῶν κατὰ μέρος ἀν-  
 θρώπων τὴν αὐτῶν φύσιν, τὴν ἀνθρωπότητα, ἐκ δὲ τῶν  
 κατὰ μέρος ἵππων αὐτὴν τὴν ἰππότητα, καὶ ὅτω τὸν  
 καθόλου ἀνθρώπου, καὶ τὸν καθόλου ἵππου ἐπινοήσας· καὶ  
 τὸ καθόλου ζῶον ἐκ τῶν καθέκαστα τῷ λόγῳ συναγαγὼν·  
 καὶ τὸ καθόλου αἰσθητικόν, καὶ τὸ καθόλου ἑμφυχον, καὶ  
 τὸ καθόλου σῶμα, καὶ τὴν καθολικωτάτην εἰσὶν ἐξ  
 ἀπάντων συλλογισάμενος, ὁ τοιούτος ἐν τῇ ἑαυτοῦ δια-  
 νοίᾳ τὰ γένη καὶ τὰ εἶδη αὐτῶς ὑπέστησεν **ΕΠὶ**  
**ΤΟΙΣ ΠΟΛΛΟΙΣ**, τετέστι, μετὰ τὰ πολ-  
 λὰ καὶ ὑπερογενῶς. *Genera verò et Species dicuntur*  
*esse ANTE MULTA, IN MULTIS, POST*  
*MULTA. Ut puta, intelligatur sigillum, quamlibet figu-*  
*ram habens, ex quo multæ ceræ ejusdem figuræ sint parti-*  
*cipes, et in medium aliquis has proferat, nequaquam præ-*  
*viso sigillo. Cum autem vidisset eas ceras in quibus figura*  
*exprimitur, et animadvertisset omnes eandem figuram par-*  
*ticipare, et quæ videbantur multæ, ratione in unum coezis-*  
*set, hoc in mente teneat. Nempe sigillum dicitur esse species*  
*ANTE MULTA; illa vero in ceris, IN MULTIS; quæ*  
*vero ab iis desumitur, et in mente immaterialiter subsistit,*  
*POST MULTA. Sic igitur et Genera et Species ANTE*  
*MULTA in Creatore sunt, secundum rationes efficientes.*

Ch. IV. cular changes, that befall it every moment (k).

MAY

*In Deo enim rerum effectrices rationes una et simpliciter præ-existunt; secundum quas rationes ille supra-substantialis omnes res et prædestinavit et produxit. Existere autem dicuntur Genera et Species IN MULTIS, quoniam in singulis hominibus hominis Species, et in singulis equis equi Species est. In hominibus æque ac in equis et aliis animalibus Genus invenitur harum specierum, quod est animal. In animalibus etiam una cum Zoophytis magis universale Genus, nempe sensitivum exquiritur. Additis vero plantis, spectatur Genus animatum. Si verò una cum animatis quisquam velit perscrutari etiam inanimata, totum Corpus perspiciet. Cum autem entia incorporea conjuncta fuerint iis modo tractatis, apparebit primum et generalissimum Genus. Atque ita quidem IN MULTIS subsistunt Genera et Species. Comprehendens vero quisquam ex singulis hominibus naturam ipsam humanam, et ex singulis equis ipsam equinam, atque ita universalem hominem et universalem equum considerans, et universale animal ex singulis ratione colligens, et universale sensitivum, et universale animatum, et universale corpus, et maximè universale ens ex omnibus colligens, hic, inquam, in suâ mente Genera et Species immaterialiter constituit ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, hoc est, POST MULTA, et posterius genita. Niceph. Blem. Log. Epit. p. 62. Vid. etiam Alcibiades in Platonic. Philosoph. Introduct. C. IX. X.*

(k) THE following elegant Lines of *Virgil* are worth attending to, tho' applied to no higher a subject than Bees.

*Ergo*

MAY we be allowed then to credit those Ch. IV.  
 speculative men, who tell us, “ ’tis in }  
 “ these

*Ergo ipsas quamvis angusti terminus ævi*

*Excipiat : (neque enim plus septima ducitur ætas)*

AT GENUS IMMORTALE MANET—G. IV.

The same *Immortality*, that is, the *Immortality of the Kind* may be seen in all *perishable* substances, whether animal or inanimate; for tho' *Individuals perish*, the *several Kinds still remain*. And hence, if we take *TIME*, as denoting the *system of things temporary*, we may collect the meaning of that passage in the *Timæus*, where the Philosopher describes *TIME* to be—*μένοντι αἰῶνι ἐν ἐνὶ κατ' ἀριθμὸν ἴσσαν αἰώνιον εἰκόνα*. *Æternitatis in uno permanentis Imaginem quandam, certis numerorum articulis progredientem. Plat. V. III. p. 37. Edit. Serran.*

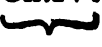
We have subjoined the following extract from *Boethius*, to serve as a commentary on this description of *TIME*.—*ÆTERNITAS igitur est, interminabilis vitæ tota simul et perfecta possessio. Quod ex collatione temporalium clarius liquet. Nam quidquid vivit in TEMPORE, id præsens à præteritis in futura procedit : nihilque est in tempore ita constitutum, quod totum vitæ suæ spatium pariter possit amplecti ; sed crastinum quidem nondum apprehendit, hesternum vero jam perdidit. In hodiernâ quoque vitâ non amplius vivitis, quam in illo mobili transitorioque*

C c 3

mo-

Ch.IV. *“ these permanent and comprehensive FORMS  
 “ that THE DEITY views at once, without  
 “ looking abroad, all possible productions  
 “ both present, past, and future—that this  
 “ great and stupendous View is but a View  
 “ of himself, where all things lie inveloped  
 “ in their Principles and Exemplars, as be-  
 “ ing*

*momento. Quod igitur Temporis patitur conditionem, licet illud, sicut de mundo censuit Aristoteles, nec cœperit unquam esse, nec desinat, vitæque ejus cum temporis infinitate tendatur, nondum tamen tale est, ut æternum esse jure credatur. Non enim totum simul infinitæ licet vitæ spatium comprehendit, atque complectitur, sed futura nondum transacta jam non habet. Quod igitur interminabilis vitæ plenitudinem totam pariter comprehendit, ac possidet, cui neque futuri quidquam absit, nec præteriti fluxerit, id ÆTERNUM esse jure perhibetur: idque necesse est, et sui compos præsens sibi semper assistere, et infinitatem mobilis temporis habere præsentem. Unde quidam non rectè, qui cum audiunt visum Platoni, mundum hunc nec habuisse initium, nec habiturum esse defectum, hoc modo conditori conditum mundum fieri co-æternum putant. Aliud est enim PER INTERMINABILEM DUCI VITAM, (quod Mundo Plato tribuit) aliud INTERMINABILIS VITÆ TOTAM PARITER COMPLEXAM ESSE PRÆSENTIAM, quod Divinæ Mentis proprium esse manifestum est. Neque enim Deus*

“ing essential to the fulness of his universal Ch.IV.  
 “Intellection?”—If so, 'twill be proper,   
 that we invert the Axiom before men-  
 tioned. We must now say—*Nil est in*  
*SENSU, quod non prius fuit in INTELLEC-*  
*TU.* For tho' the contrary may be true  
 with respect to Knowledge *merely human,*  
 yet never can it be true with respect to  
 C c 4 Know-

*Deus conditis rebus antiquior videri debet temporis quanti-*  
*tate, sed simplicis potius proprietate naturæ. HUNC*  
*ENIM VITÆ IMMOBILIS PRÆSENTARIUM STA-*  
*TUM, INFINITUS ILLE TEMPORALIUM RERUM*  
*MOTUS IMITATUR; cumque cum effingere, atque æquare*  
*non possit, ex immobilitate deficit in motum; ex simplicitate*  
*præsentiae decrescit in infinitam futuri ac præteriti quanti-*  
*tatem; et, cum totam pariter vitæ suæ plenitudinem ne-*  
*queat possidere, hoc ipso, quod aliquo modo nunquam esse*  
*desinit, illud, quod implere atque exprimere non potest,*  
*aliquatenus videtur æmulari, alligans se ad qualemcumque*  
*præsentiam hujus exigui volucrisque momenti: quæ, quo-*  
*niam MANENTIS ILLIUS PRÆSENTIÆ QUANDAM*  
*GESTAT IMAGINEM, quibuscumque contigerit, id præ-*  
*stat, ut ESSE videantur. Quoniam vero manere non po-*  
*tuit, infinitum Temporis iter arripuit: eoque modo factum*  
*est, ut CONTINUARET VITAM EUNDO, cujus pleni-*  
*tudinem complecti non valuit PERMANENDO. Itaque,*  
*&c. De Consolat. Philosoph. L. V.*

Ch.IV. Knowledge universally, *unless we give Precedence to ATOMS and LIFELESS BODY, making MIND, among other things, to be struck out by a lucky Concourse.*

§. 3. 'Tis far from the design of this Treatise, to insinuate that Atheism is the Hypothesis of our later Metaphysicians. But yet 'tis somewhat remarkable, in their several Systems, how readily they admit of the above *Precedence*.

FOR mark the Order of things, according to *their* account of them. First comes that huge Body, *the sensible World*. Then this and its Attributes beget *sensible Ideas*. Then out of sensible Ideas, by a kind of lopping and pruning, are made *Ideas intelligible, whether specific or general*. Thus, should they admit that MIND was coeval with BODY, yet *till* BODY gave it *Ideas*, and awakened its dormant Powers, it could at best have been nothing more

more, than *a sort of dead Capacity*; for Ch.IV.  
 INNATE IDEAS it could not possibly have  
 any.

AT another time we hear of *Bodies so exceedingly fine*, that their very *Exility* makes them susceptible of *sensation* and *knowledge*; as if they shrunk into *Intellect* by their exquisite subtlety, which rendred them too delicate to be *Bodies* any longer. 'Tis to this notion we owe many curious inventions, such as *subtle Æther*, *animal Spirits*, *nervous Ducts*, *Vibrations*, and the like; Terms, which MODERN PHILOSOPHY, upon parting with *occult Qualities*, has found expedient to provide itself, to supply their place.

BUT the *intellectual* Scheme, which never forgets Deity, postpones every thing *corporeal* to the *primary mental Cause*. 'Tis *here* it looks for the origin of *intelligible* Ideas, even of those, which exist in *human Capacities*. For tho' *sensible* Objects may  
 be




**Ch.IV.** be the destined medium, *to awaken the dormant Energies of Man's Understanding*, yet are those Energies themselves no more contained in *Sense*, than the Explosion of a Cannon, in the Spark which gave it fire (1).

IN

(1) The following Note is taken from a Manuscript Commentary of the *Platonic Olympiodorus*, (quoted before p. 371.) upon the *Phædo* of *Plato*; which tho' perhaps some may object to from inclining to the Doctrine of *Platonic Reminiscence*, yet it certainly gives a better account how far the *Senses* assist in the acquisition of *Science*, than we can find given by vulgar Philosophers.

Οὐδέποτε γὰρ τὰ χείρω καὶ δεύτερα ἀρχαὶ ἢ αἰτίαι εἰσὶ τῶν κρείττονων· εἰ δὲ δεῖ καὶ ταῖς ἐγκυκλίαις ἐξηγήσασθαι περὶθεῖναι, καὶ ἀρχὴν εἰπεῖν τὴν αἰδιότητα τῆς ἐπιστήμης, λέξομεν αὐτὴν ἀρχὴν ὅχι ὡς ποιητικὴν, ἀλλ' ὡς ἐρεθίζουσαν τὴν ἡμετέραν ψυχὴν εἰς ἀνάμνησιν τῶν καθόλου.—κατὰ ταύτην δὲ τὸν ἐννοίαν ἔρηται καὶ τὸ ἐν Τιμαίῳ, ὅτι δι' ὅψεως καὶ ἀκοῆς τὸ τῆς φιλοσοφίας ἐπορίσκαμεθα γένεσθαι, διότι ἐκ τῶν αἰδιότητων εἰς ἀνάμνησιν ἀφικνούμεθα. *Those things, which are inferior and secondary, are by no means the Principles or Causes of the more excellent; and tho' we admit the common interpretations, and allow SENSE to be a Principle of SCIENCE, we must however call it a Principle, not as if it was the efficient*

IN short ALL MINDS, that are, are Si- Ch.IV.  
MILAR and CONGENIAL; and so too are   
*their*

*efficient Cause, but as it rouses our Soul to the Recollection of general Ideas.—According to the same way of thinking is it said in the Timæus, that through the Sight and Hearing we acquire to ourselves Philosophy, because we pass from Objects of SENSE to REMINISCENCE or RECOLLECTION.*

And in another passage he observes—Ἐπειδὴ γὰρ πᾶμμορφον ἀγαλλμά ἐστιν ἡ ψυχὴ, πάντων τῶν ὄντων ἔχουσα λόγους, ἐριθιζομένη ὑπὸ τῶν αἰσθητῶν ἀναμιμνήσκεται ὧν ἑνὸς ἔχει λόγον, καὶ τέττας προσάλλεται. *For in as much as the SOUL, by containing the Principles of all Beings, is a sort of OMNIFORM REPRESENTATION or EXEMPLAR; when it is roused by objects of Sense, it recollects those Principles, which it contains within, and brings them forth.*

Georgius Gemistus, otherwise called Pletho, writes upon the same subject in the following manner. Τὴν ψυχὴν φασὶν οἱ τὰ εἶδη τιθέμενοι ἀναλαμβάνουσιν ἔσγε ἐπιστήμῃ τὰς ἐν τοῖς αἰσθητοῖς λόγους, ἀκριβέστερον αὐτὰς ἔχοντας καὶ τελεώτερον ἐν αὐτῇ ἔχειν, ἢ ἐν τοῖς αἰσθητοῖς ἔχουσι. Τὸ ἔν τελεώτερον τῆτο καὶ ἀκριβέστερον ἔκ αὐτῆς ἀπὸ τῶν αἰσθητῶν ἔχειν τὴν ψυχὴν, ὅγε μὴ ἐστὶν ἐν αὐτοῖς. Οὐ δ' αὖ μὴδαμὲ ἀλλόθι, οὐ αὐτὴν ἐξ αὐτῆς δια-  
νοεῖται.

**Ch. IV.** *their Ideas, or intelligible Forms.* Were it otherwise, there could be no intercourse between

νοεῖσθαι· οὐ δὲ γὰρ πεφυκέναι τὴν ψυχὴν μηδαμῇ ὄν, τι διακνοεῖσθαι· τὰς γὰρ ψευδεῖς τῶν δοξῶν ἔχει μὴ ὄντων ἀλλ' ὄντων μὲν, ἄλλων δὲ κατ' ἄλλων εἶναι συνθέσεις πινῶς, κατὰ τὸ ὁρθὸν γινωμένας. Λέπεισθαι δὲ ἀφ' ἑτέρας τιπὸς φύσεως πολλῶ ἔτι κρείττονός τε καὶ τελεωτέρας ἀφῆκειν τῇ ψυχῇ τὸ τελεώτερον τῶ τῶν ἐν τοῖς αἰσθητοῖς λόγων. *Those who suppose IDEAL FORMS, say that the Soul, when she assumes, for the purposes of Science, those Proportions, which exist in sensible objects, possesses them with a superior accuracy and perfection, than that to which they attain in those sensible objects. Now this superior Perfection or Accuracy the Soul cannot have from sensible objects, as it is in fact not in them; nor yet can she conceive it herself as from herself, without its having existence any where else. For the Soul is not formed so as to conceive that, which has existence no where, since even such opinions, as are false, are all of them compositions irregularly formed, not of mere Non-Beings, but of various real Beings, one with another. It remains therefore that this Perfection, which is superior to the Proportions existing in sensible objects, must descend to the Soul from SOME OTHER NATURE, WHICH IS BY MANY DEGREES MORE EXCELLENT AND PERFECT.* Pleth. de *Aristotel. et Platonic.* Philosoph. Diff. Edit. Paris 1541.

The ΛΟΓΟΙ or PROPORTIONS, of which *Geminus* here speaks, mean not only those relative Proportions

between Man and Man, or (what is more Ch.IV.  
important) between Man and God.

FOR

portions of *Equality* and *Inequality*, which exist in Quantity, (such as double, sesquialter, &c.) but in a larger sense, they may be extended to mathematical *Lines*, *Angles*, *Figures*, &c. of all which Λόγος or *Proportions*, tho' we possess in the *Mind* the most clear and precise Ideas, yet it may be justly questioned, whether any one of them ever existed in the *sensible* World.

To these two Authors we may add *Boethius*, who, after having enumerated many acts of the MIND or INTELLECT, wholly distinct from *Sensation*, and independent of it, at length concludes,

*Hæc est efficiens magis  
Longè caussa potentior,  
Quam quæ materiæ modo  
Impressas patitur notas.  
Præcedit tamen excitans,  
Ac vires animi movens,  
Vivo in corpore passio.  
Cum vel lux oculos ferit,  
Vel vox auribus instrepit ;  
Tum MENTIS VIGOR excitus,  
QUAS INTUS SPECIES TENET,  
Ad motus simileis vocans,  
Notis applicat exteris,  
INTRORSUMQUE RECONDITIS  
FORMIS miscet imagines.*

De Consolat. Philosoph. L. V.

**Ch. IV.** For what is Conversation between Man and Man?—'Tis a mutual intercourse of *Speaking* and *Hearing*.—To the Speaker, 'tis *to teach*; to the Hearer, 'tis *to learn*.—To the Speaker, 'tis *to descend* from *Ideas* to *Words*; to the Hearer, 'tis *to ascend* from *Words* to *Ideas*.—If the Hearer, in this ascent, can arrive at *no* Ideas, then is he said *not to understand*; if he ascend to Ideas dissimilar and heterogeneous, then is he said *to misunderstand*.—What then is requisite, that he may be said *to understand*?—That he should ascend to certain Ideas, treasured up *within himself*, correspondent and similar to those *within the Speaker*. The same may be said of a *Writer* and a *Reader*; as when any one reads to day or to morrow, or here or in *Italy*, what *Euclid* wrote in *Greece* two thousand years ago.

Now is it not marvelous, there should be *so exact an Identity of our Ideas*, if they  
 3 were

were only generated from *sensible* Objects, Ch.IV.  
 infinite in number, ever changing, distant  
 in Time, distant in Place, and no one  
 Particular the same with any other?

AGAIN, do we allow it possible for God to signify his *will* to Men; or for MEN to signify their *wants* to God?—In both these cases there must be an *Identity of Ideas*, or else nothing is done either one way or the other. Whence then do these COMMON IDENTIC IDEAS come?—Those of *Men*, it seems, come all from *Sensation*. And whence come *God's Ideas*? <sup>21</sup>Not surely from *Sensation* too; for this we can hardly venture to affirm, without giving to *Body* that notable *Precedence of being prior to the Intellection of even God himself*.—Let them then be *original*; let them be *connate*, and *essential to the divine Mind*.—If this be true, is it not a fortunate Event, that *Ideas of corporeal rise, and others of mental, (things derived from subjects so totally distinct)* should  
 so

Ch. IV. *so happily co-incide in the same wonderful Identity?*

HAD we not better reason thus upon so abstruse a Subject?—Either all MINDS have their Ideas *derived*; or all have them *original*; or *some have them original, and some derived*. If all Minds have them derived, they must be derived from something, *which is itself not Mind*, and thus we fall insensibly into a kind of Atheism. If all have them original, *then are all Minds divine*, an Hypothesis by far more plausible ~~than~~ the former. But if this be not admitted, then must *one* Mind (at least) have *original* Ideas, and the rest have them *derived*. Now supposing this last, whence are those Minds, whose Ideas are derived, most likely to derive them?—From MIND, or from BODY?—From MIND, a thing *homogeneous*; or from BODY, a thing *heterogeneous*? From MIND, such as (from the Hypothesis) has  
*original*

*original Ideas*; or from BODY, which we cannot discover to have any Ideas at all? (1) Ch. IV.

—An Examination of this kind, pursued with accuracy and temper, is the most probable method of solving these doubts.

'Tis thus we shall be enabled with more assurance to decide, whether we are to admit the Doctrine of *the Epicurean Poet*,

CORPOREA NATURA *animum constare,*  
*animamque*;

or trust *the Mantuan Bard*, when he sings in divine numbers,


*Ignæus est ollis vigor, et CÆLESTIS ORIGO*  
*Seminibus.*————

BUT

(1) ΝΟΥΝ Δὲ ἄδὲ ΣΩΜΑ γένῃ· πῶς γὰρ αὐτὰ ἈΝΟΗΤΑ ΝΟΥΝ γενήσονται; No BODY produces MIND: for how should THINGS DEVOID OF MIND produce MIND? *Sallust de Diis et Mundo*, c. 8.

D d



**Ch.IV.**  .BUT 'tis now time, to quit these Speculations. Those, who would trace them farther, and have leisure for such studies, may perhaps find themselves led into regions of Contemplation, affording them prospects both interesting and pleasant. We have at present said as much as was requisite to our Subject, and shall therefore pass from hence to our concluding chapter.

C H A P.

## C H A P. V.

*Sub-ordination of Intelligence—Difference of Ideas, both in particular Men, and in whole Nations—Different Genius of different Languages—Character of the English, the Oriental, the Latin, and the Greek Languages—Superlative Excellence of the Last—Conclusion.*

ORIGINAL TRUTH (a), having the Ch. V.  
 most intimate connection with *the*  
*Supreme Intelligence*, may be said (as it were)  
 to

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(a) Those Philosophers, whose Ideas of *Being* and *Knowledge* are derived from *Body* and *Sensation*, have a short method to explain the nature of TRUTH. 'Tis a *factitious* thing, made by every man for himself; which comes and goes, just as 'tis remembred and forgot; which in the order of things makes its appearance *the last* of any, being not only subsequent to *sensible* Objects, but even to our *Sensations* of them. According to this Hypothesis, there are many Truths, which have been, and are no longer; others, that will be, and have

D d 2

not

Ch. V. to shine with unchangeable splendour, enlightening throughout the Universe every possible Subject, by nature susceptible of its benign influence. Passions and other obstacles may prevent indeed its efficacy, as clouds and vapours may obscure the Sun; but it self neither admits *Diminution*, nor *Change*, because the Darkness respects only particular Percipients. Among *these* therefore we must look for ignorance and

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not been yet; and multitudes, that possibly may never exist at all.

But there are other Reasoners, who must surely have had very different notions; those I mean, who represent TRUTH not as the *last*, but the *first* of Beings; who call it *immutable, eternal, omnipresent*; Attributes, that all indicate something more than human. To these it must appear somewhat strange, how men should imagine, that a crude account of the method *how they perceive* Truth, was to pass for an account of *Truth itself*; as if to describe the road to *London*, could be called a Description of that Metropolis.

For my own part, when I read the detail about Sensation and Reflection, and am taught the process at large how my Ideas are all generated, I seem to view the

and error, and for that *Subordination* of Ch. V. *Intelligence*, which is their natural consequence, }

WE have daily experience in the works of ART, that a *partial Knowledge* will suffice for *Contemplation*, tho' we know not enough, to profess ourselves Artists. Much more is this true, with respect to NATURE; and well for mankind is it found

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to

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the human Soul in the light of a Crucible, where Truths are produced by a kind of logical Chemistry. They may consist (for aught we know) of *natural materials*, but are as much *creatures of our own*, as a Bolus or Elixir.

If *Milton* by his URANIA intended to represent TRUTH, he certainly referred her to a much more ancient, as well as a far more noble origin.

—————Heav'nly born!  
 Before the hills appear'd, or fountains flow'd,  
 Thou with eternal Wisdom didst converse,  
 Wisdom thy Sister; and with her didst play,  
 In presence of th' almighty Father, pleas'd  
 With thy celestial Song. ————— P. L. VII.

See *Proverbs* VIII. 22, &c. *Jeremiah* X. 10.  
*Marc Antonin.* IX. 1.

Ch. V. to be true, else never could we attain any *natural Knowledge* at all. For if the *constitutive Proportions of a Clock* are so subtle, that few conceive them truly, but the Artist himself; what shall we say to *those feminal Proportions*, which make the essence and character of every *natural Subject*?—Partial views, the Imperfections of Sense; Inattention, Idleness, the turbulence of Passions; Education, local Sentiments, Opinions, and Belief, conspire in many instances to furnish us with Ideas, some *too general*, some *too partial*, and (what is worse than all this) with many that are *erroneous*, and contrary to Truth. These it behoves us to correct as far as possible, by cool suspense and candid examination.

Νῆφε, καὶ μέμνησ' ἀπιστεῖν, ἄρθρα ταῦτα  
τῶν φρενῶν.

AND thus by a connection perhaps little expected, the Cause of LETTERS, and  
that

that of VIRTUE appear to co-incide, it Ch. V.  
 being the business of both *to examine our*  
*Ideas, and to amend them by the Standard*  
*of Nature and of Truth (b).*

IN this important Work, we shall be  
 led to observe, how Nations, like single  
 Men, have their *peculiar* Ideas; how these  
*peculiar* Ideas become THE GENIUS OF  
 THEIR LANGUAGE, since the *Symbol* must  
 of course correspond to its *Archetype* (c);

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how

(b) How useful to ETHIC SCIENCE, and indeed to  
 KNOWLEDGE in general, a GRAMMATICAL DIS-  
 QUISITION into the *Etymology* and *Meaning* of WORDS  
 was esteemed by the chief and ablest Philosophers, may  
 • be seen by consulting *Plato* in his *Cratylus*; *Xenoph.*  
*Mem.* IV. 5, 6. *Arrian.* *Epic.* I. 17. II. 10. *Marc.*  
*Anton.* III. 11. V. 8. X. 8.

(c) ΗΘΟΥΣ ΧΑΡΑΚΤΗΡ ἔστι τ' ἀνθρώπων  
 ΛΟΓΟΣ. Stob. *Capiuntur Signa haud levia, sed ob-*  
*servatu digna (quod fortasse quispiam non putarit) de in-*  
*geniis et moribus populorum et nationum ex linguis ipsorum.*  
*Bacon de Augm. Scient.* VI. 1. Vid. etiam *Quintil.*  
*L.* XI. p. 675. *Edit. Capperon.* *Diog.* L. I. p. 58. et  
*Menag. Com. Tusc. Disp.* V. 16.

Ch. V. how the *wisest* Nations, having the *most* and *best* Ideas, will consequently have the *best* and *most copious* Languages; how others, whose Languages are motley and compounded, and who have borrowed from different countrys different Arts and Practices, discover by WORDS, to whom they are indebted for THINGS.

To illustrate what has been said, by a few examples. WE BRITONS in our time have been remarkable borrowers, as our *multiform* Language may sufficiently shew. Our Terms in *polite Literature* prove, that this came from *Greece*; our Terms in *Music* and *Painting*, that these came from *Italy*; our Phrases in *Cookery* and *War*, that we learnt these from the *French*; and our Phrases in *Navigation*, that we were taught by the *Flemings* and *Low Dutch*. These many and very different Sources of our Language may be the cause, why it is so deficient in *Regularity* and *Analogy*. Yet we have this advantage to compensate the defect,

defect, that what we want in *Elegance*, we Ch. V.  
gain in *Copiousness*, in which last respect  
few Languages will be found superior to  
our own.

LET us pass from ourselves to the RE-  
GIONS OF THE EAST. The (d) Eastern  
World, from the earliest days, has been at  
all times the Seat of enormous Monarchy.  
On them fair Liberty never shed its genial  
influence. If at any time civil Discords  
arose among them (and arise there did in-  
numerable) the contest was never about  
*the Form of their Government*; (for this  
was an object, of which the Combatants  
had no conception;) 'twas all from the  
poor motive of, *who should be their MASTER*,  
whether

(d) Διὰ γὰρ τὸ δουλικώτεροι εἶναι τὰ ἥθη οἱ μὲν  
Βάρβαροι τῶν Ἑλλήνων, οἱ δὲ περὶ τὴν Ἀσίαν τῶν περὶ  
τὴν Εὐρώπην, ὑπομένουσι τὴν δεσποτικὴν ἀρχὴν, ἐδὲν  
δυχεραίνουτες. *For the Barbarians by being more slavish  
in their Manners than the Greeks, and those of Asia than  
those of Europe, submit to despotic Government without  
murmuring or discontent.* Arist. Polit. III. 4.



Ch. V. whether a *Cyrus* or an *Artaxerxes*, a *Mabomet* or a *Mustapha*.

SUCH was their Condition, and what was the consequence?—Their Ideas became consonant to their servile State, and their Words became consonant to their servile Ideas. The great Distinction, for ever in their sight, was that of *Tyrant* and *Slave*; the most unnatural one conceivable, and the most susceptible of pomp, and empty exaggeration. Hence they talk'd of Kings as Gods, and of themselves, as the meanest and most abject Reptiles. Nothing was either great or little in moderation, but every Sentiment was heightened by incredible Hyperbole. Thus tho' they sometimes ascended into *the Great* and *Magnificent* (e), they as frequently degenerated

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(e) The truest Sublime of the East may be found in the Scriptures, of which perhaps the principal cause is the intrinsic Greatness of the Subjects there treated; the Creation of the Universe, the Dispensations of divine Providence, &c.

nerated into the *Tumid* and *Bumbast*. *The* Ch. V.  
*Greeks too of Asia* became infected by their  
 neighbours, who were often at times not  
 only their neighbours, but their masters ;  
 and hence that *Luxuriance of the Asiatic*  
*Stile*, unknown to the chaste eloquence  
 and purity of *Athens*. But of the *Greeks* we  
 forbear to speak now, as we shall speak of  
 them more fully, when we have first con-  
 sidered the Nature or Genius of the *Romans*.

AND what sort of People may we pro-  
 nounce the ROMANS?—A Nation engaged  
 in wars and commotions, some foreign,  
 some domestic, which for seven hun-  
 dred years wholly engrossed their thoughts.  
 Hence therefore their LANGUAGE be-  
 came, *like their Ideas*, copious in all Terms  
 expressive of things *political*, and well  
 adapted to the purposes both of *History*  
 and *popular Eloquence*.—But what was  
 their *Philosophy*? — As a Nation, 'twas  
 none, if we may credit their ablest Writers.  
 And hence the Unfitness of their Language  
 to

**Ch. V.** to this Subject ; a defect, which even *Cicero* is compelled to confess, and more fully makes appear, when he writes Philosophy himself, from the number of Terms, which he is obliged to invent (*f*). *Virgil* seems

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(*f*) See *Cic. de Fin.* I. C. 1, 2, 3. III. C. 1, 2, 4, &c. but in particular *Tusc. Disp.* I. 3. where he says, PHILOSOPHIA jacuit usque ad hanc ætatem, nec ullum habuit lumen LITERARUM LATINARUM ; quæ illustranda et excitanda nobis est ; ut si, &c. See also *Tusc. Disp.* IV. 3. and *Acad.* I. 2. where it appears, that 'till *CICERO* applied himself to the writing of *Philosophy*, the *Romans* had nothing of the kind in their language, except some mean performances of *Amasanius* the *Epicurean*, and others of the same sect. How far the *Romans* were indebted to *Cicero* for Philosophy, and with what industry, as well as eloquence, he cultivated the Subject, may be seen not only from the titles of those Works that are now lost, but much more from the many noble ones still fortunately preserved.

The *Epicurean* Poet *Lucretius*, who flourished nearly at the same time, seems by his silence to have overlooked the *Latin* writers of his own Sect ; deriving all his Philosophy, as well as *Cicero*, from *Grecian* Sources ; and, like him, acknowledging the difficulty of writing *Philosophy in Latin*, both from the *Poverty* of the Tongue, and from the *Novelty* of the Subject.

*Nec*

seems to have judged the most truly of his **Ch. V.**  
 Countrymen, when admitting their inferiority in the more elegant Arts, he concludes at last with his usual majesty,

*Tu*

*Nec me animi fallit, GRAIORUM obscura reperta  
 Difficile inlustrare LATINIS versibus esse,  
 (Multa novis rebus præsertim quom fit agendum,)  
 Propter EGESTATEM LINGUÆ et RERUM NOVITATEM :*

*Sed tua me virtus tamen, et sperata voluptas  
 Suavis amicitia quemvis perferre laborem*

*Suadet——*

*Lucr. I. 137.*

In the same age, VARRO, among his numerous works, wrote some in the way of *Philosophy*; as did the Patriot BRUTUS, a Treatise concerning *Virtue*, much applauded by *Cicero*; but these Works are now lost.

Soon after the Writers above-mentioned came HORACE, some of whose Satires and Epistles may be justly ranked among the most valuable pieces of *Latin Philosophy*, whether we consider the Purity of their Style, or the great Address, with which they treat the Subject.

After *Horace*, tho' with as long an interval as from the days of *Augustus* to those of *Nero*, came the Satirist PERSIUS, the friend and disciple of the Stoic *Cornutus*; to whose precepts as he did honour by his virtuous Life,  
 so

Ch. V. *Tu REGERE IMPERIO POPULOS, Romanæ, memento,*  
*(Hæ tibi erunt artes) pacisque imponere*  
*morem,*  
*Parcere subjectis, et debellare superbos.*

FROM

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so his works, tho' small, shew an early proficiency in the Science of Morals. Of him it may be said, that he is almost the single *difficult* writer among the *Latin* Classics, whose meaning has sufficient merit, to make it worth while to labour thro' his obscurities.

In the same degenerate and tyrannic period, lived also *SENECA*; whose character, both as a Man and a Writer, is discussed with great accuracy by the noble Author of the *Characteristics*, to whom we refer,

Under a milder Dominion, that of *Hadrian* and the *Antonines*, lived *AULUS GELLIUS*, or (as some call him) *AGELLIUS*, an entertaining Writer in the miscellaneous way; well skilled in Criticism and Antiquity; who tho' he can hardly be entitled to the name of a *Philosopher*, yet deserves not to pass unmentioned here, from the curious fragments of Philosophy interspersed in his works.

With *Aulus Gellius* we range *MACROBIUS*, not because a Contemporary, (for he is supposed to have lived under

FROM considering *the Romans*, let us Ch. V.  
 pass to THE GREEKS. THE GRECIAN  
 COMMON-

under *Honarius* and *Theodosius*) but from his near resemblance, in the character of a Writer. His Works, like the other's, are miscellaneous; filled with Mythology and antient Literature, some Philosophy being intermixed. His Commentary upon the *Somnium Scipionis* of *Cicero* may be considered as wholly of the *philosophical* kind.

In the same age with *Aulus Gellius*, flourished *APULEIUS* of *Madaura* in *Africa*, a *Platonic* Writer, whose Matter in general far exceeds his perplexed and affected Stile, too conformable to the false Rhetoric of the Age when he lived.

Of the same Country, but of a later Age, and a harsher Stile, was *MARTIANUS CAPELLA*, if indeed he deserve not the name rather of a *Philologist*, than of a *Philosopher*.

After *Capella*, we may rank *CHALCIDIUS* the *Platonic*, tho' both his Age, and Country, and Religion are doubtful. His manner of writing is rather more agreeable than that of the two preceding, nor does he appear to be their inferior in the knowledge of Philosophy, his work being a laudable Commentary upon the *Timæus* of *Plato*.

The

Ch. V. COMMONWEALTHS, while they maintained  
 their Liberty, were the most heroic Confederacy, that ever existed. They were  
 the

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The last *Latin* Philosopher was BOETHIUS, who was descended from some of the noblest of the *Roman* Families, and was Consul in the beginning of the sixth Century. He wrote many philosophical Works, the greater part in the *Logical* way. But his *Ethic* piece, *On the Consolation of Philosophy*, and which is partly prose, and partly verse, deserves great encomiums both for the Matter, and for the Style; in which last he approaches the Purity of a far better age than his own, and is in all respects preferable to those crabbed *Africans* already mentioned. By command of *Theoderic* king of the *Goths*, 'twas the hard fate of this worthy Man to suffer death; with whom the *Latin Tongue*, and the last remains of *Roman Dignity*, may be said to have sunk in the western World.

There were other *Romans*, who left *Philosophical* Writings; such as MUSONIUS RUFUS, and the two Emperors, MARCUS ANTONINUS and JULIAN; but as these preferred the use of the *Greek Tongue* to their own, they can hardly be considered among the number of *Latin Writers*.

And so much (by way of sketch) for THE LATIN AUTHORS OF PHILOSOPHY; a small number for so vast an Empire, if we consider them as all the product of near six successive centuries.

the politest, the bravest, and the wisest of Ch. V. men. In the short space of little more than a Century, they became such Statesmen, Warriors, Orators, Historians, Physicians, Poets, Critics, Painters, Sculptors, Architects, and (last of all) Philosophers, that one can hardly help considering THAT GOLDEN PERIOD, as a Providential Event in honour of human Nature, to shew to what perfection the Species might ascend (g).

Now

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(g) If we except *Homer*, *Hesiod*, and the *Lyric* Poets, we hear of few *Grecian* Writers before the expedition of *Xerxes*. After that Monarch had been defeated, and the dread of the *Persian* Power was at an end, the EFFULGENCE OF GRECIAN GENIUS (if I may use the expression) broke forth, and shone till the time of *Alexander the Macedonian*, after whom it disappeared, and never rose again. This is that *Golden Period* spoken of above. I do not mean that *Greece* had not many writers of great merit subsequent to that period, and especially of the philosophic kind; but the *Great*, the *Striking*, the *Sublime* (call it as you please) attained at that time to a height, to which it never could ascend in any after age.

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Ch. V. NOW THE LANGUAGE OF THESE  
 GREEKS was truly like themselves, 'twas  
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The same kind of fortune befel the People of *Rome*. When the *Punic* wars were ended, and *Carthage* their dreaded Rival was no more, then (as *Horace* informs us) they began to cultivate the politer arts. 'Twas soon after this, their great Orators, and Historians, and Poets arose, and *Rome*, like *Greece*, had her *Golden Period*, which lasted to the death of *Octavius Cæsar*.

I call these two Periods, from the two greatest Geniuses that flourished in each, one THE SOCRATIC PERIOD, the other THE CICERONIAN.

There are still farther analogies subsisting between them. Neither Period commenced, as long as sollicitude for the common welfare engaged men's attentions, and such wars impended, as threatened their destruction by Foreigners and Barbarians. But when once these fears were over, a general security soon ensued, and instead of attending to the arts of defence and self-preservation, they began to cultivate those of Elegance and Pleasure. Now, as these naturally produced a kind of wanton insolence (not unlike the vicious temper of high-fed animals) so by this the bands of union were insensibly dissolved. Hence then among  
 the

conformable to their transcendent and Ch. V.  
universal Genius. Where Matter so   
abounded,

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the *Greeks* that fatal *Peloponnesian* War, which together with other wars, its immediate consequence, broke the confederacy of their Commonwealths; waisted their strength; made them jealous of each other; and thus paved a way for the contemptible kingdom of *Macedon* to inflave them all, and ascend in a few years to universal Monarchy.

A like luxuriance of prosperity sowed discord among the *Romans*; raised those unhappy contests between the *Senate* and the *Gracchi*; between *Sylla* and *Marius*; between *Pompey* and *Cæsar*; 'till at length, after the last struggle for Liberty by those brave Patriots *Brutus* and *Cassius* at *Philippi*, and the subsequent defeat of *Antony* at *Actium*, the *Romans* became subjects to the dominion of a FELLOW-CITIZEN,

It must indeed be confessed, that after *Alexander* and *Octavius* had established their Monarchies, there were many bright Geniuses, who were eminent under their Government. *Aristotle* maintained a friendship and epistolary correspondence with *Alexander*. In the time of the same Monarch lived *Theophrastus*, and the Cynic, *Diogenes*. Then also *Demosthenes* and *Æschines* spoke their two celebrated Orations. So likewise in the time of *Octavius*, *Virgil* wrote his *Eneid*, and with

E c 2

*Horace,*

Ch. V. abounded, Words followed of course, and those exquisite in every kind, as the Ideas for which they stood. And hence it followed, there was not a Subject to be found, which could not with propriety be exprest in *Greek*.

HERE were Words and Numbers for the Humour of an *Aristophanes*; for the native

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*Horace, Varius*, and many other fine Writers, partook of his protection and royal munificence. But then it must be remembred, that these men were bred and educated in the principles of a free Government. 'Twas hence they derived that high and manly spirit, which made them the admiration of after ages. The Successors and Forms of Government left by *Alexander* and *Octavius*, soon stopt the growth of any thing farther in the kind. So true is that noble saying of *Longinus*—  
 Θρέψαι τε γὰρ ἰκανὰ τὰ Φρονήματα τῶν μεγαλοφρόνων  
 ἢ ΕΛΕΥΘΕΡΙΑ, καὶ ἐπιλείπειν, καὶ αἶμα διωθεῖν τὸ  
 πρόθυμον τῆς πρὸς ἀλλήλους ἔριδος, καὶ τῆς περὶ τὰ  
 πρωτεῖα φιλοτιμίας. 'Tis LIBERTY that is formed to  
 nurse the sentiments of great Geniuses; to inspire them  
 with hope; to push forward the propensity of contest one  
 with another, and the generous emulation of being the first  
 in rank. De Subl. Sect. 44.

native Elegance of a *Philemon* or *Me-* Ch. V.  
*nander*; for the amorous Strains of a *Mim-*  
*nermus* or *Sappho*; for the rural Lays of a  
*Theocritus* or *Bion*; and for the sublime  
 Conceptions of a *Sophocles* or *Homer*. The  
 same in Prose. Here *Isocrates* was enabled  
 to display his Art, in all the accuracy of  
 Periods, and the nice counterpoise of  
 Diction. Here *Demosthenes* found mate-  
 rials for that nervous Composition, that  
 manly force of unaffected Eloquence,  
 which rushed, like a torrent, too impe-  
 tuous to be withstood.

Who were more different in exhi-  
 biting their *Philosophy*, than *Xenophon*,  
*Plato*, and his disciple, *Aristotle*? Dif-  
 ferent, I say, in their character of *Com-*  
*position*; for as to their *Philosophy itself*,  
 'twas in reality *the same*. *Aristotle*,  
 strict, methodic, and orderly; subtle in  
 Thought; sparing in Ornament; with  
 little address to the Passions or Ima-  
 gination; but exhibiting the whole with

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such

Ch. V. such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed *in Greek*? Let those, who imagine it may be done as well in another Language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either *Xenophon* or *Plato*, nothing of this *method* and *strict order* appears. The *Formal* and *Didactic* is wholly dropt. Whatever they may teach, 'tis without professing to be teachers; a train of Dialogue and truly polite Address, in which, as in a *Mirroure*, we behold human Life, adorned in all its colours of Sentiment and Manners.

AND yet though these differ in this manner from the *Stagirite*, how different are they likewise in character from each other?—*Plato*, copious, figurative,

tive, and majestic ; intermixing at times Ch. V.  
 the facetious and satiric ; enriching his  
 Works with Tales and Fables, and the  
 mystic Theology of ancient times. *Xe-*  
*nophon*, the Pattern of perfect simpli-  
 city ; every where smooth, harmonious,  
 and pure ; declining the figurative, the  
 marvelous, and the mystic ; ascending  
 but rarely into the Sublime ; nor then  
 so much trusting to the colours of Stile,  
 as to the intrinsic dignity of the Sentiment  
 itself.

THE Language in the mean time, in  
 which *He* and *Plato* wrote, appears to suit  
 so accurately with the Stile of both, that  
 when we read either of the two, we can-  
 not help thinking, that 'tis he alone, who  
 has hit its character, and that it could not  
 have appeared so elegant in any other  
 manner.

AND thus is THE GREEK TONGUE,  
*from its Propriety and Universality, made*

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for

Ch. V. *for all that is great, and all that is beautiful, in every Subject, and under every Form of writing,*

GRAIIS ingenium, GRAIIS dedit ore  
*rotundo*

*Musa loqui.*

'TWERE to be wished, that those amongst us, who either write or read, with a view to employ their liberal leisure (for as to such, as do either from views more sordid, we leave them, like Slaves, to their destined drudgery), 'twere to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished Models of *Grecian Literature*; that they would not waste those hours, which they cannot recall, upon the meaner productions of the *French* and *English* Press; upon that fungous growth of Novels and of Pamphlets, where 'tis to be feared, they rarely find

any rational pleasure, and more rarely Ch. V.  
still, any solid improvement. }

To be *competently* skilled in antient learning, is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a Journey through some pleasant Country, where every mile we advance, new charms arise. 'Tis certainly as easy to be a Scholar, as a Gamester, or many other Characters equally illiberal and low. The same application, the same quantity of habit will fit us for one, as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that *'tis Men*, and *not Books* we must study to become knowing; this I have always remarked from repeated Experience, to be the common consolation and language of Dunces. They shelter their ignorance under a few bright Examples, whose transcendent abilities, without the  
common



Ch. V. common helps, have been sufficient of  
 themselves to great and important Ends.  
 But alas!

*Decipit exemplar vitiis imitabile—*

IN truth, each man's Understanding, when ripened and mature, is a composite of *natural Capacity*, and of *super-induced Habit*. Hence the greatest Men will be necessarily those, who possess *the best Capacities*, cultivated with *the best Habits*. Hence also moderate Capacities, when adorned with valuable Science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honour of CULTURE and GOOD LEARNING, *they are able to render a man, if he will take the pains, intrinsically more excellent than his natural Superiors.*

AND

AND so much at present as to GENERAL Ch. V.  
IDEAS; *how we acquire them; whence*  
*they are derived; what is their Nature;*  
*and what their connection with Language.*  
So much likewise as to the Subject of this  
Treatise, UNIVERSAL GRAMMAR.

End of the THIRD BOOK.

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## ADVERTISEMENT.

**T**HE following Notes are either Translations of former Notes, or Additions to them. The additional are chiefly Extracts from Greek Manuscripts, which (as the Author has said already concerning others of the same kind) are valuable both for their Rarity, and for their intrinsic Merit.



## ADDITIONAL NOTES.

**P**AG. 95: — TO STOP, &c.] The Quotation from *Proclus* in the Note may be thus rendered — **THAT THING IS AT REST, which FOR A TIME PRIOR AND SUBSEQUENT IS IN THE SAME PLACE, both itself, and its Parts.**

**P. 105.** In the Note, for *γιγνώμενον* read *γινόμενον*, and render the passage thus—*For by this Faculty (namely the Faculty of Sense) we neither know the Future, nor the Past, but the Present only.*

**P. 106. NOTE (d).]** The passage of *Philoponus* here referred to, but by mistake omitted, has respect to the notion of beings *corporeal* and *sensible*, which were said to be *nearly approaching to Non-Entities*. The Author explains this, among other reasons, by the following—*Πῶς δὲ τοῖς μὴ ὄντι γειτνιάζει; Πρῶτον μὲν, ἐπειδὴ ἐνταῦθα τὸ παρελθόν ἐστι καὶ τὸ μέλλον, ταῦτα δὲ μὴ ὄντα· τὸ μὲν γὰρ ἡφάνισται καὶ ἔκ ἐτι ἐστὶ, τὸ δὲ ἔτι ἐστὶ· συμπαραβέει δὲ τῷ χρόνῳ τὰ φύσιχα πάντα, μᾶλλον δὲ τῆς κινήσεως αὐτῶν παρακαλύπτεται ἐστὶ ὁ χρόνος. How therefore is it that they approach nearly to Non-Entities? In the first place, because HERE (where they exist) exists THE PAST and THE FUTURE, and these are NON-ENTITIES; for the one is vanished, and is no more, the other is not as yet. Now all natural Substances pass away along with TIME, or rather 'tis upon their Motion that TIME is an Attendant.*

**P.**

P. 119—in the Note here subjoined mention is made of the *REAL NOW*, or *INSTANT*, and its efficacy. To which we may add, that there is not only a *necessary* Connection between *Existence* and the *Present Instant*, because *no other Point* of Time can properly be said to *be*, but also between *Existence* and *Life*, because whatever *lives*, by the same reason necessarily *Is*. Hence *Sophocles*, speaking of *Time present*, elegantly says of it—

—χρόνῳ τῷ ζώῳ, καὶ παρόντι νῦν.

THE LIVING, and Now present TIME.

*Trachin.* V. 1185.

P. 227.—The Passage in *Virgil*, of which *Servius* here speaks, is a description of *Turnus's* killing two brothers, *Amycus* and *Diorez*; after which the Poet says of him,

—curru abscissa DUORUM

*Suspendit capita*—————

This, literally translated, is —*he hung up on his chariot the heads of Two persons, which were cut off*, whereas the Sense requires, of *THE Two persons*, that is to say, of *Amycus* and *Diorez*. Now this by *Amborum* would have been exprest properly, as *Amborum* means *THE Two*; by *Duorum* is exprest improperly, as it means only *Two indefinitely*.

P. 259.—The Passage in Note (o) from *Themistius*, may be thus rendered——*Nature in many instances appears to make her transiſion by little and little, ſo that in ſome Beings it may be doubted, whether they are Animal, or Vegetable.*

P.

P. 294. Note (c)—*There are in the number of things many, which have a most known EXISTENCE, but a most unknown ESSENCE; such for example as Motion, Place, and more than either of them, Time. The EXISTENCE of each of these is known and indisputable, but what their ESSENCE is, or Nature, is among the most difficult things to discern. The Soul also is in the same Class: that it is Something, is most evident; but what it is, is a matter not so easy to learn.* Alex. Aphrod. p. 142.

P. 340.—LANGUAGE—INCAPABLE OF COMMUNICATING DEMONSTRATION.] See Three Treatises, or Vol. I. p. 220, and the additional note on the words, *The Source of infinite Truths, &c.*

P. 368.—in the Note—yet so held the Philosopher of Malmesbury, and the Author of the Essay, &c.]

*Philoponus*, from the Philosophy of *Plato* and *Pythagoras*, seems to have far excelled these *Moderns* in his account of WISDOM or PHILOSOPHY, and its Attributes, or essential Characters.—"Ἰδίον γὰρ φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχουσι διαφορὰν δεῖξαι τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχουσι κοινωνίαν δεῖξαι τίνι διαφέρειν· ἡ γὰρ δυσχερὲς τὸ δεῖξαι φάτνης (*lege φάτνης*) καὶ περισσεύει κοινωνίαν, (πᾶσι γὰρ πρᾶπτον) ἀλλ' ἡ (*lege ὅπερ*) τὸ διάφορον τῶν ἐπειν· ὁ δὲ κυνὸς καὶ ἵππου διαφορὰν, ἀλλὰ τί κοινὸν ἔχουσιν. IT IS THE PROPER BUSINESS OF PHILOSOPHY TO SHew IN MANY THINGS, WHICH HAVE DIFFERENCE, WHAT IS THEIR COMMON CHARACTER; and IN MANY THINGS, WHICH HAVE A COMMON CHARACTER, THRO' WHAT 'TIS THEY DIFFER. It

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is



is indeed no difficult matter to shew the common Character of a Wood-Pigeon and a Dove, (for this is evident to every one) but rather to tell where lies the Difference; nor to tell the Difference between a Dog and a Horse, but rather to shew, what they possess in common. Philop. Com. MS. in Nicomach. Arithm.

P. 379—THEY ARE MORE EXQUISITE THAN, &c.] The Words of Aristotle, here referred to, are these—μαλλον ὁ ἐστὶ τὸ εἶνεκα καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τεχνῆς. THE PRINCIPLES OF DESIGN and BEAUTY are more in the Works of NATURE, than they are in those of ART.

P. 379—WE MUST OF NECESSITY ADMIT A MIND, &c.] The following quotation, taken from the third book of a manuscript Comment of Proclus on the Parmenides of Plato, is here given for the sake of those, who have curiosity with regard to the doctrine of IDEAS, as held by antient Philosophers.

Εἰ δὲ δεῖ συντόμως εἰπεῖν τὴν αἰτίαν τῆς τῶν ἰδεῶν ὑποθέσεως, δι' ἣν ἐκεῖνοις ἤρεσε, ρητέον ὅτι τὰυτα πάντα ὅσα ὁρατά, ὑράνια καὶ ὑπὸ σελήνην, ἢ ἀπὸ ταυτομάτου ἐστίν, ἢ κατ' αἰτίαν· ἀλλ' ἀπὸ ταυτομάτου ἀδύνατον ἔστι γὰρ ἐν τοῖς ὑστέροις τὰ κρείττονα, νῦν, καὶ λόγος, καὶ αἰτία, καὶ τὰ αἰτίας, καὶ ἔτι τὰ ἀποτελέσματα κρείττω τῶν ἀρχῶν, πρὸς τῷ καὶ ὃ φησιν ὁ Ἀριστοτέλης· δεῖ πρὸ τῶν κατὰ συμβεβηκὸς αἰτιῶν εἶναι τὰ καθ' αὐτά, τίτων γὰρ ἔχθασιν τὸ κατὰ συμβεβηκὸς· ὥστε τὲ ἀπὸ ταυτομάτου πρᾶσνύτερον αὖ ἢ τὸ κατ' αἰτίαν, εἰ καὶ ἀπὸ ταυτομάτου τὰ Θεϊότατα ἢ τῶν φανερῶν. If  
there-

therefore we are to relate concisely the Cause, why THE HYPOTHESIS OF IDEAS pleased them (namely Parmenides, Zeno, Socrates, &c.) we must begin by observing that all the various visible objects around us, the heavenly as well as the sublunary, are either from CHANCE, or according to a CAUSE. FROM CHANCE is IMPOSSIBLE; for then the more excellent things (such as Mind, and Reason, and Cause, and the Effects of Cause) will be among those things that come last, and so the ENDINGS of things will be more excellent than their BEGINNINGS. To which too may be added what Aristotle says; that ESSENTIAL CAUSES OUGHT TO BE PRIOR TO ACCIDENTAL, in as much as EVERY ACCIDENTAL CAUSE IS A DEVIATION FROM THEM; so that whatever is the Effect of such essential Cause [as is indeed every work of Art and human Ingenuity] must needs be prior to that which is the Effect of Chance, even tho' we were to refer to Chance the most divine of visible objects, [the Heavens themselves].

The Philosopher, having thus proved a definite Cause of the World in opposition to Chance, proceeds to shew that from the Unity and concurrent Order of things this Cause must be ONE. After which he goes on, as follows.——

——'Εἰ μὲν ὦν ἄλογον τὸ τοιοῦτον εἶναι γάρ τι πάλιν τῶν ὑστέρων τῆς τέτων αἰτίας κρείττον, τὸ κατὰ λόγον καὶ γινώσκειν ποιῶν, εἰσὼ τῷ Παντός ὄν, καὶ τῷ Ὀλοῦ μέρος, ὃ εἶναι ἀπ' αἰτίας ἀλόγου τοιούτου. 'Εἰ δὲ λόγον ἔχον, καὶ αὐτὸ γινώσκον, οἶδεν ἑαυτὸ δῆπε τῶν πάντων αἰτίον ὄν, ἢ τὸ τοιοῦτον ἀγνοῶν, ἀγνοήσει τὴν ἑαυτοῦ Φύσιν, 'Εἰ δὲ οἶδεν, ὅτι κατ' ὑστίαν ἐστὶ τῷ πᾶσι αἰτίον, τὸ

ὅτι ὠρισμένως εἰδὸς θάτερον, καὶ θάτερον οἶδεν ἐξ ἀνάγκης, οἶδεν ἄρα καὶ ὃ ἔστιν αὐτὴν ὠρισμένως· οἶδεν ἔτι καὶ τὸ Πᾶν, καὶ πάντα ἐξ αὐτοῦ τὸ Πᾶν, ὡς ἐστὶ καὶ αἰτίον. Καὶ εἰ τῆτο, ἥτοι εἰς αὐτὸ ἄρα βλέπον, καὶ αὐτὸ γινώσκον, οἶδε τὰ μετ' αὐτό. Λόγοις ἄρα καὶ εἰδῶσιν αὐτοῖς οἶδε τὰς Κοσμικὰς Λόγους, καὶ τὰ εἶδη, ἐξ αὐτοῦ τὸ Πᾶν, καὶ ἔστιν ἐν αὐτῷ τὸ Πᾶν, ὡς ἐν αἰτίῳ, χωρὶς τῆς ὕλης. — Now IF THIS CAUSE BE VOID OF REASON, that indeed would be absurd; for then again there would be something among those things, which came last in order, more excellent than their Principle or Cause. I mean by more excellent, something operating according to Reason and Knowledge, and yet within that Universe, and a Part of that Whole, which is, what it is, from a Cause devoid of Reason.

But if, on the contrary, THE CAUSE OF THE UNIVERSE BE A CAUSE, HAVING REASON and knowing itself, it of course knows itself to be the Cause of all things; else being ignorant of this, it would be ignorant of its own nature. But if it know, that from ITS VERY ESSENCE IT IS THE CAUSE OF THE UNIVERSE, and if that, which knows one part of a Relation definitely, knows also of necessity the other, it knows for this reason definitely the thing of which it is the Cause. IT KNOWS THEREFORE THE UNIVERSE, and all things out of which the Universe is composed, of all which also it is the Cause. But if this be true, 'tis evident that BY LOOKING INTO ITSELF, AND BY KNOWING ITSELF, IT KNOWS WHAT COMES AFTER ITSELF, AND IS SUBSEQUENT. 'Tis therefore, through certain REASONS and FORMS DEVOID OF MATTER that

*that it knows those mundane Reasons and Forms, out of which the Universe is composed, and that the Universe is in it, as in a Cause, distinct from and without the Matter.*

P. 380—AGREEABLE TO WHICH IDEAS THESE WORKS ARE FASHIONED, &c.] 'Tis upon these Principles that *Nicomachus* in his *Arithmetic*, p. 7. calls the Supreme Being an Artist—ἐν τῇ τῷ τεχνίτῃ Θεῷ διανοίᾳ, in *Dei artificis mente*. Where *Philoponus*, in his *manuscript Comment*, observes as follows—τεχνίτην Φησὶ τὸν Θεόν, ὡς πάντων τὰς πρώτας αἰτίας καὶ τὰς λόγους αὐτῶν ἔχοντα. He calls GOD an ARTIST, as possessing within himself the first Causes of all things, and their Reasons or Proportions. Soon after speaking of those Sketches, after which Painters work, and finish their Pictures, he subjoins—Ὡς περ ἐν ἡμεῖς, εἰς τὰ τοιαῦτα σκιαγραφήματα βλέποντες, ποιεῖμεν τόδῃ τι, ἔτω καὶ ὁ δημιουργὸς, πρὸς ἐκεῖνα ἀποβλέπων, τὰ τῆδε πάντα κεκόσμηκεν· ἀλλ' ἴσῃον, ὅτι τὰ μὲν τῆδε σκιαγραφήματα ἀτελῆ εἰσιν, ἐκεῖνοι δὲ οἱ ἐν τῷ Θεῷ λόγοι ἀρχέτυποι καὶ παντέλειοι εἰσιν. As therefore we, looking upon such Sketches as these, make such and such particular things, so also the Creator, looking at those Sketches of his, hath formed and adorned with beauty all things here below. We must remember however, that the Sketches here are imperfect; but that the others, those REASONS or Proportions, which exist in GOD, are ARCHETYPAL and ALL-PERFECT.

'Tis according to this Philosophy, that *Milton* represents God, after he had created this visible World, contemplating

—————how it shew'd

*In prospect from his throne, how good, how fair,*

ANSW'RING HIS GREAT IDEA————

P. Loft VII. 556.

*Proclus* proves the Existence of these GENERAL IDEAS or UNIVERSAL FORMS by the following Arguments.—εἰ τοίνυν ἐστὶν αἰτία τῷ παντὶ αὐτῷ τῷ εἶναι ποιῆσαι, τὸ δὲ αὐτῷ τῷ εἶναι ποιῆσαι ἀπὸ τῆς ἑαυτοῦ ποιῆσαι ὕλης τὸ ἐστὶν πρῶτως, ὅπερ τὸ ποιῶμενον δευτέρως καὶ ὁ ἐστὶν πρῶτως, δίδωσι τῷ ποιούμενῳ δευτέρως· οἷον τὸ πῦρ καὶ δίδωσι θερμότητα ἄλλῳ, καὶ ἐστὶν θερμὸν, ἢ ψυχὴ δίδωσι ζωὴν, καὶ ἔχει ζωὴν, καὶ ἐπὶ πάντων ἴσοις αὐτῇ ἀληθῆ τὸν λόγον, ὅσα αὐτῷ τῷ εἶναι ποιῆσαι. καὶ τὸ αἴτιον ἐν τῷ παντὶ αὐτῷ τῷ εἶναι ποιῆσαι τὸ ἐστὶν πρῶτως, ὅπερ ὁ κόσμος δευτέρως. εἰ δὲ ὁ κόσμος πλήρωμα εἰδῶν ἐστὶν παντοίων, εἴη αὖ καὶ ἐν τῷ αἰτίῳ τῷ κόσμῳ ταῦτα πρῶτως· τὸ γὰρ αὐτὸ αἴτιον καὶ ἥλιον, καὶ σελήνην, καὶ ἄνθρωπον ὑπέστη, καὶ ἵππον, καὶ ὄλως τὰ εἶδη, τὰ ἐν τῷ παντί. ταῦτα ἄρα πρῶτως ἐστὶν ἐν τῇ αἰτίᾳ τῷ παντὶ, ἄλλος ἥλιος παρὰ τὸν ἐμφανῆ, καὶ ἄλλος ἄνθρωπος, καὶ τῶν εἰδῶν ὁμοίως ἕκαστον. ἐστὶν ἄρα τὰ εἶδη πρὸ τῶν αἰσθητῶν, καὶ αἰτία αὐτῶν τὰ δημιουργικὰ κατὰ τὸν ἐξηγούμενον λόγον, ἐν τῇ μιᾷ τῷ κόσμῳ παντὶ αἰτία προὑπάρχοντα. *If therefore THE CAUSE OF THE UNIVERSE be a Cause which operates merely by existing, and if that which operates merely by existing, operate from its own proper Essence, SUCH CAUSE IS PRIMARILY, WHAT ITS EFFECT IS SECONDARILY, and that, which it is primarily, it giveth to its Effect secondarily. 'Tis thus that Fire both giveth Warmth*

*to something else, and is itself warm; that the Soul giveth Life, and possesseth Life; and this reasoning you may perceive to be true in all things whatever, which operate merely by existing. It follows therefore, THAT THE CAUSE OF THE UNIVERSE, operating after this manner, IS THAT PRIMARILY, WHICH THE WORLD IS SECONDARILY. If therefore the WORLD be the plenitude of FORMS of all Sorts, these FORMS MUST ALSO BE PRIMARILY IN THE CAUSE OF THE WORLD, for 'twas the same Cause, which constituted the Sun, and the Moon, and Man, and Horse, and in general all the FORMS existing in the Universe. These therefore exist primarily in the Cause of the Universe; another Sun besides the apparent, another Man, and so with respect to every Form else. The FORMS therefore, PREVIOUS to the sensible and external FORMS, and which according to this reasoning are their ACTIVE and EFFICIENT CAUSES, are to be found PRE-EXISTING IN THAT ONE AND COMMON CAUSE OF ALL THE UNIVERSE.* Procli Com. MS. in Plat. Parmenid. L. 3.

We have quoted the above passages for the same reason, as the former; for the sake of those, who may have a curiosity to see a sample of this *antient* Philosophy, which (as some have held) may be traced up from *Plato* and *Socrates* to *Parmenides*, *Pythagoras*, and *Orpheus* himself.

If the Phrase, *to operate meerly by existing*, should appear questionable, it must be explained upon a supposition, that in the *Supreme Being* no Attributes are *secondary*, *intermittent*, or *adventitious*, but all *original*, *ever perfect* and *essential*. See p. 162, 359.

That we should not therefore think of a *blind unconscious* operation, like that of Fire here alluded to, the Author had long before prepared us, *by uniting Knowledge with natural Efficacy*, where he forms the Character of these *Divine and Creative Ideas*.

But let us hear him in his own Language.—ἀλλ' ἔπερ ἐθέλοισμεν τὴν ιδιότητα αὐτῶν (sc. Ἰδεῶν) ἀφορίσασθαι διὰ τῶν γνωριμωτέρων, ἀπὸ μὲν τῶν φυσικῶν λόγων λάβωμεν τὸ αὐτῷ τῷ εἶναι ποιητικόν, ὃν δὴ καὶ ποιᾷσι· ἀπὸ δὲ τῶν τεχνικῶν τὸ γνωστικόν, ὃν ποιῶσιν, εἰ καὶ μὴ αὐτῷ τῷ εἶναι ποιᾷσι, καὶ ταῦτα ἐνώσαντες φῶμεν αἰτίας εἶναι, τὰς Ἰδέας δημεγεγικάς. ἅμα καὶ ποιεῖς πάντων τῶν κατὰ φύσιν ἀποτελεσμένων. *But if we should chuse to define the peculiar character of IDEAS by things more known to us than themselves, let us assume from NATURAL PRINCIPLES THE POWER OF EFFECTING, MEERLY BY EXISTING, all the things that they effect; and from ARTIFICIAL PRINCIPLES THE POWER OF COMPREHENDING all that they effect, although they did not effect them meerly by existing; and then uniting those two, let us say that IDEAS are at once the EFFICIENT and INTELLIGENT CAUSES of all things produced according to Nature.* From book the second of the same Comment.

The Schoolman, *Thomas Aquinas*, a subtle and acute writer, has the following sentence, perfectly corresponding with this Philosophy. *Res omnes comparantur ad Divinum Intellectum, sicut artificata ad Artem.*

The

The Verses of *Orpheus* on this subject may be found in the tract *De Mundo*, ascribed to *Aristotle*, p. 23. Edit. Sylburg.

Ζεὺς ἄρσεν γένετο, Ζεὺς κ. τ. λ.

P. 391—WHERE ALL THINGS LIE INVELOPED,  
[&c.]

—ὅσα πέρ ἐστι ΤΑ ΠΟΛΛΑ κατὰ δὴ τινα με-  
ρισμὸν, τσαῦτα καὶ ΤΟ ΕΝ ἐκεῖνο πρὸ τῆ μερισμῶ  
κατὰ τὸ πάντη ἀμερές· ὃ γὰρ ἐν, ὥς ἐλάχισον, κα-  
θάπερ ὁ Σπύσιππος ἔδοξε λέγειν, ἀλλ' ΕΝ, Ω Σ  
ΠΑΝΤΑ. *As numerous as is THE MULTITUDE*  
*OF INDIVIDUALS by Partition, so numerous also is that*  
*PRINCIPLE OF UNITY by universal Impartibility. For*  
*it is not ONE, as a minimum is one, (according to what*  
*Speucippus seemed to say,) but it is ONE, as being ALL*  
*THINGS.* Damascius περὶ Ἀρχῶν, MS.

P. 408—THE WISEST NATIONS—THE MOST  
COPIOUS LANGUAGES.] 'Tis well observed by *Mu-*  
*retus*—*Nulli unquam, qui res ignorarent, nomina,*  
*quibus eas exprimerent, quæserunt.* Var. Lect. VI. 1.

P. 411—BUT WHAT WAS THEIR PHILOSO-  
PHY?] The same *Muretus* has the following passage  
upon the ROMAN TASTE FOR PHILOSOPHY.—  
*Beati autem illi, et opulenti, et omnium gentium victores*  
*ROMANI, in petendis honoribus, et in prensandis civibus,*  
*et in exteris nationibus verbo componendis, re compilandis*  
*occupati, philosophandi curam servis aut libertis suis, et*  
*Græculis esurientibus relinquebant. Ipsi, quod ab avariti-*  
*a,*



## ADDITIONAL NOTES.

*tia, quod ab ambitione, quod a voluptatibus reliquum erat  
temporis, ejus si partem aliquam aut ad audiendum Græ-  
cum quempiam philosophum, aut ad aliquem de philosophia  
libellum vel legendum vel scribendum contulissent, jam se ad  
eruditionis culmen pervenisse, jam viam a se et profliga-  
tam jacere Græciam somniabant. Var. Lect. VI. 1,*

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## E R R A T A.

Page 4. for *ἀπορίθμια*, read, *ἀπορίθμια*. P. 29. for *Prisc. L. IX.*  
 read, *Prisc. L. XI.* P. 87. for *καταγορεύων*, read, *καταγορεύων*. P.  
 96. for *Proposition*, read, *Preposition*. P. 107. Note for (d) read (c).  
 P. 259. Note for *ελλαχῆ*, read, *ελλαχῆ*. P. 262. for *Mortui*, read,  
*Mortui*.



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